A GOLDEN CHAINE,

OR,

THE DESCRIPTION OF THEOLOGIE.

CONTAINING THE ORDER OF THE CAVSES OF Saluation and Damnation, according to Gods Word; a view whereof is to be ſeene in the Table *Annexed.*

Written in Latine by that man of God, Mr. WILLIAM PERKINS, tranſlated into Engliſh by *Robert Hill*, and by him now drawne into familiar Queſtions and Anſwers, without any other addition to the Booke.

Examine and Iudge.

LONDON,
Printed by IOHN LEGATT, dwelling in Little-Wood-ſtreete.
1621.

To the Honourable, and *truly Honoured Knight, Sir* IOHN EGERTON, Knight of the Bathe, Sonne and heire to the Right Honourable *Thomas* Lord *Ellesmere*, Lord Chancellour of England, Health and Happinesse.

SIR, since *Satan* was first for his pride exiled Heauen, hee hath approoued himselfe to be *Satan*, an Aduersarie; and by his daily accusatiõs of God, and the godly, to be, as he is stiled, that [a] *accuser of the brethren*, accusing them before God day and night. Thus hee accuseth *God* vnto *man*, *man* vnto *God*: *man* vnto *man*, and *man* to *himselfe*: *God* vnto *man*, as though he were not a God of trust. [b] *Hath God said ye shall not eate?* *man* vnto *God*, as if he were not a man of truth. [c] *Doth Iob serue God for nought?* *Man* vnto man, as if hee were not a man to bee trusted. [d] *My sonne hath stirred vp my seruant to lie in waite against me*: and *man* to himselfe, as if he were not the [e] *childe of God*. All ages haue experience

[a] Reue. 12. 10.
[b] Gen. 3.
[c] Iob 1.
[d] 1. Sam. 22. 8.
[e] Matth. 4.

rience of his malice; and albeit hee cannot euer wound the conſcience of the godly, yet he labours by his inſtruments to cracke their credite. Are the ancient *Chriſtians* ſeruing God in the night? [f] they one with another commit promiſcuous abomination: are *Moderne* profeſſors ſeruing God in the day? they are the onely ſinners of the world: doe we that are *Preathers* teach that faith alone doth iuſtifie the vngodly? we are accuſed to ſay, that that faith which is alone, a *barren, dead,* and *darke* faith, doth iuſtifie the vngodly. In a word, doe the *learned* men amongſt vs war againſt *Satan* in his *Antichriſtian* members by the penne of truth? their *perſons, profeſſion, learning,* and *life,* muſt bee called into queſtion, to ecclipſe their authoritie; that a wound being made, though after cured, at leaſt there might remaine a skarre. Thus are we wounded, ſometimes in the houſe of our friends, but oftentimes in the Brothel-houſe of our aduerſaries. Their *tongues* are arrowes, their *pennes* ſpeares, and the poyſon of aſpes is in both: what learned man euer wrote ſince the daies of *Luther,* whom theſe paraſiticall Doegs haue not reuiled? But as for ſuch as are learned writers in *England,* our Engliſh fugitiue *Cacoliques* write moſt bitterly againſt them. *Feuardentius* that foul-mouthed,

Fama lædi poteſt, conſcientia nunquam.

[f] Euſeb. l. 4. cap. 7.

mouthed, and falſe tongued Romaniſt, is not comparable to Parſons that fire-brand of ſedition, Our *Iewels, Whitakers, Cooks, Sutcliffes, Mortons, Haſtings*, & who not? are traduced in his defence of damnable *Equiuocation*: and all our holy *Martyrs* in his three inuerſe *conuerſions* of England. Yea as though hee and his aſſociates were the only yong ſaints, hee will needes make others olde diuels; and as though learning and truth liued and dyed with him; all on our ſide haue neither learning, nor truth. Nay hee cannot let paſſe this modeſt man maſter *Perkins*: but, though Doctor *Biſhop* account of his learning, yet doter Parſons makes nothing of him. *By the deepe humour of phantaſie* (ſaith Parſons) *he hath written and publiſhed many bookes with ſtrange titles, which neither he, nor his reader,* (I dare ſay) *doe vnderſtand, as namely, about the concatenation or tying together of the cauſes of mans predeſtination & reprobation, & ſuch like.* Thus this worthy booke, approoued in latine both by the *French* & *Dutch* Churches, amongſt whom it hath beene printed ſeuerall times; and in Engliſh by our *Engliſh* and *Scottiſh* Churches, amongſt whom it hath beene printed fifteene ſeuerall times, is cenſured by a *Parſons*, who feared not to cenſure euen the greateſt *Perſons*, as fauoring

Treatiſe tending to mitigation againſt Dr. *Morton.* page 524.

of a phantaſticall humour, and which neyther author, nor reader doe vnderſtand. I muſt not giue rebuke for rebuke, but ſay with *Moſes, the Lord rebuke thee*. Indeede I confeſſe this booke is difficult, and though the author, a man of great learning and modeſty, did well vnderſtand what hee wrote, and learned men know that hee hath written the truth: yet many priuate perſons, who notwithſtanding much deſire this worke, cannot ſo well conceiue many things that are written in it. But to the end it might bee better conceiued, I haue (at vacant houres) drawne it to the forme of a dialogue, which I hope will giue much light vnto it, & cauſe it to be read with greater delight. Variety of one meate diuerſly dreſſed, delighteth the appetite, and commendeth the cooke. And variety of one diſcourſe diuerſly handled, pleaſeth the reader, and commendeth the writer. The like was done to *Titus Flaminius* the Romane Captaine by the Calcidian hoſt as *Liuie* reporteth: the other is attempted heere to bee done, as I hope with profit: if it delight the chiefe gueſt, for whom it is prepared, the reſt I doubt not, will like it the better. It is now twenty yeares paſt, ſince I firſt, (at the authors requeſt) made it ſpeake Engliſh, at that time it ſpeaking alone,

Lib. 5. dec. 4.

lone, was dedicated to a worſhipfull, now an honorable Perſonage. But now that it commeth forth conferring with an other, I am bolde to make choice of an other Patron; that vnder the protection of two worthies in our Church, it may bee defended from the cenſorious carpers of ſuch holy labours. If it ſhall pleaſe you in your honourable reſpect to learning and learned men, who your ſelfe, as one hath teſtified publikely of you, * are learned *ſupra ſortem, ſupra vulgarem*, to entertaine into your patronage this painefull labour, with that fauour which your honorable Father entertained the like, I ſhall thinke my ſelfe happy, that I, who muſt deuote my ſelfe to the ſeruice of the Father mine Honourable Patron, ſhall at leaſt by this meanes bee made knowne to his ſonne, whoſe vertues I honour as the true Armes of nobility, and whoſe encreaſe of honour I will pray for in this life, and eternall honour in the kingdome of heauen. London. Saint *Martins* in the fields. March 9. 1612.

* Dr. Rawlinſon in his Epiſtle before a ſermon vpon Math. 4. 19. My pathway to praier and Pietie.

At your Honours ſeruice,

Robert Hill.

The Preface to the Reader.

Hriſtian Reader, in the courſe of mans life, there bee three things at the which mans mind doth vſually ayme: to abound in knowledge, to increaſe in riches: and to be exalted to honour. If knowledge be the marke, at which man aymeth, what better knowledge then [a] to know God the Father, and whom he hath ſent Ieſus Chriſt? *for* him to know is eternall life. *This to Salomon was* [b] the beginning of wiſedome, *this to him was* [c] the end of all. *Paul, he made but a* [d] *baſe account of other things in reſpect of* this knowledge of his Lord Ieſus. *If riches in this world,* [e] Godlines is great gaine, and hath a promiſe euen of this life. [f] Abraham *had experience of it, and* Lot *for his ſake* [g] Ioſeph *had experience of it, and his* [h] progenie *for his ſake. If honour be our hauen in which we would reſt, behold what honour is this, that a man* [i] ſhould bee called the Sonne of God, *The ſonne of* Pharaohs daughter *an high title, yet* Moſes *did rather chuſe to bee a ſonne of God,* [k] then to bee called the ſonne of Pharaohs daughter. *To dwell in the tents of*

a Ioh.17.3.
b Proa.i.17
c Eccl.12.13
d Phil.3.8.
e 1.Tim.6.6.and.4.8.
f Gen.13.2.5.
g Gen.41.40.
h Gen.47.11.
i 1.Ioh.3.1
k Heb.11.14.

the

the mightie, though vngodly, a great place, yet Dauid [l] had rather bee a doore-keeper in Gods houſe, then to dwell in the tabernacles of ſuch great perſonages. *Is the knowledg of God in Chriſt,* ſuch a benefite? *why then ſo few* Salomons? *why ſo few* Pauls *in the world? Is* godlineſſe ſo gainefull, *as Paul ſaith it is?* *yet few* Abrahams, *few* Ioſephs. *Is to be called* Gods ſonne, *ſuch a matter of honour?* Moſes *thought ſo,* Dauid *thought ſo: but they are dead. Men in theſe daies, if* Salomons wiſedome *were but* the feare of God, *would not accompanie* [m] the Queene of Shebah to heare his wiſedome: *for* [n] a greater then Salomon is here among them, *and his* [o] Wiſedome *is thought meere* fooliſhneſſe. *If* Paul *ſhould but once ſay that hee* account all things dung in reſpect of Chriſt Ieſus, *then with* [p] Feſtus: Paul, Paul, thou art beſide thy ſelfe. *And as for the reſt of the holy men: O fooliſh Abraham, O fooliſh Ioſeph, which truſted much in God, and not in your ſelues! O thrice fooliſh Moſes and Dauid, who for the bare feare of God would forgoe ſuch great callings! Thus reaſoneth the wiſe man, thus the couetous man, thus the ambitious man, thus all men who are not guided by the ſanctifying ſpirit of the euerliuing God. But hath a man this ſpirit? then* a-day [q] in Gods courts is better then a thouſand elſewhere: *then he will*

[l] Pſal. 84. 10.
[m] 1. Kin. 10
[n] Mat. 12. 42.
[o] 1. Cor. 3. 19.
[p] Act. 26. 24.
[q] Pſal. 84. 10.

not regard how much he knoweth, but that[r] one thing is neceſſarie: then he will not ſeeke how much men are in his bookes; but looke how great he is in Gods bookes: then he will firſt looke whether Chriſt honour him, and afterwards thinke to be honoured of men. And ſurely no maruell: for ſeeing in Chriſt[ſ] are hid all the treaſures of wiſedome and knowledge, know Chriſt, and know all: haue Chriſt, and haue all. Let him accept vs to bee his ſtocke, and then wee cannot want great honour. Man thinketh it a great matter to deriue his anceſtours from the conqueſt of the land, but a ſurpaſſing honour to be of the blood royall with princes: and ſo it is indeed, for as the tribe of Iudah was aboue all other tribes, ſo is the line of Princes aboue other deſcents. But what if our deſcent could be drawne not from the conqueſt, but from Noahs flood, yet we might as well deſcend of curſed Cham as of bleſſed Sem: but he that once can proone his deſcent from Chriſt, then is he vndoubtedly of the tribe of Iudah, and with Dauid ſhall inherite the[t] Ieruſalem of God: he ſhall with Sem be king of Salem, when the poſteritie of Canaan ſhall be rooted out.

This doctrine if it ſtuck not onely in the eares of the hearers of our age, but could ſinke into the furrowes of their hearts, it would bring forth far more fruite then it doth. But alas, now adaies there are many[u] Marthaes, but few Maries.

Many

r Luk. 10. 42.

ſ Col. 1. 19

t Reu. 21. 2

u Luk: 10. 40.

Many as [x] *blind as the very beetle, and yet they either dreame they ſee, or will not buy* eye-ſalue *to cure their diſeaſe: many* poore, *but they will haue none of this* gold: *many naked, but Chriſts garment will not fit them; it is either too long, or too ſhort; too ſtreight, or too wide; too hote, or too cold; too light, or too heauie, or ſomewhat is in it that they will not weare it. Many hungrie, and yet they will* [y] lay out their ſiluer, and not for bread. *Many thirſtie, and yet they will giue* [z] Wiſedome *leaue euen in* the open ſtreetes, and in the higheſt places of the city, to crie, come and drinke of my wine that I haue drawne: But [a] they forſake the fountaine of liuing waters, and digge them pits, euen broken pits that can hold no water. *Thus* [b] light is come into the world, but men regard darkneſſe more then light: A [c] yoke of oxen, the leaſe of a farme, the marriage of a wife, *or ſome earthly delight, will hinder men from comming to Gods* banquet. *The* [d] fleſh-pots of Egypt *are the Iſraelites felicitie, when they will not depend vpon Gods prouidence. Yea, the knowledge of the true God is ſo little ſet by, that men had rather faſhion vnto themſelues Gods of their owne making, then that God ſhould faſhion them like vnto him. The Epicures god, Pleaſure: the rich mans god, Money: the ambitious mans god, Honour: a proude minde maketh his*

x Reu. 3. 17 18.
y Eze. 55. 2.
z Pro. 9. 2. 3
a Ier. 2. 12
b Ioh. 3. 19
c Luk. 14. 19.
d Exod. 16. 3.

his owne perſon a god: and a popiſh minde, a peece of bread his god: wheras the true God is the God of a few, and they not of [e] the wiſeſt or greateſt ſort. *Thus men care little for the knowledge of God, and leſſe for the knowledge of their own ſaluation. Predeſtination, is a doctrine too high for their learning: Election, a matter they leaſt think of. This opinion it was founded firſt in the forge of a popiſh braine, and I would it were not renued by others in our daies. They ſay, Hope well, and haue well: O ſilly comforters! But it is not the dutie of man to know his electiõ: O wilful blindnes! The Lord ſaith by Paul:* [f] Prooue your ſelues whether you are in the faith. Know ye not your owne ſelues, that Chriſt Ieſus dwelleth in you, except ye be reprobates? *Shall God bid,* prooue: *and dares man ſay,* doubt? *Shall Paul bid* examine, *and will the Pope bidde but* hope? *Shall the* [g] ſpirit of truth *command vs to* know *our ſaluation, and dares a* [h] lying ſpirit in the mouth of a falſe Prophet, *terme it* preſumption *to know our ſaluation?* [i] *Let vs* trie the ſpirits whether they are of God or not. *For may a ſonne of man know whether he be of his fathers family, and may not the ſonnes of God know, whether they belong to the houſhold of God? Yes ſurely: For this is that which will make them to loue God; and for this God loueth them againe. This is it which will arme them againſt deſpaire,*

e 1. Cor. 1. 19.

f 2. Cor. 13 5.

g Ioh. 14. 17.

h 1. King. 22, 23.

i 1. Ioh. 4. 1

deſpaire, and make them to be careſull of the commandements of God. [k] *A* child *cannot but* honour his father, *and a* ſeruant *cannot but* obey his maſter. *With this knowledge, any one, be he of neuer ſo baſe a parentage, ſo ſimple a reach, ſo poore an eſtate, or ſo contemptible in the world, may enter into the kingdome and inheritance of God: without this,* many [l] noble, many wiſe, many rich, many mighty, *goe headlong downe into eternall fire. Wherefore ſeeing the doctrine of God and his eternall predeſtination, are ſo contemned by many, & condemned of the moſt, as either vnneceſſary to be learned, or at the leaſt in the laſt place: the Authour of this booke hath taken great paines, ſo to ſet downe that myſtery of Saluation and Damnation, as that by his treatiſe the iudgement of the Chriſtian Reader may be greatly eſtabliſhed, and his memory helped: his iudgement, in that the truth of this doctrine is plainely ſet downe, and nothing ſet downe but the truth: his memory, in that the order is very methodicall, and definitions briefe. All other Arts are drawne into methode; and if the handmaides be decked in ſo comely attire, the miſtreſſe muſt needes be ſomewhat regarded. Mans memory in Gods matters, is very brittle, yea ſo brittle, that with* Meſsâla Coruinus, *thoſe Chriſtians forget their owne names, who in matters of this life may compare for memorie*

[k] Mal. 1. 6.

[l] 1. Cor. 1. 19.

with

with Themiſtocles *himſelfe. Neither by this doe Arts controle Diuinity; but are as many* Hagars *to one* Sara, *and as the Gibeonites to draw*
Ioſh.9.24. *water, & cleaue timber for the houſe of* Ioſhuas *God. This hath the Author done in Latine for the benefit of ſtudents: and at the requeſt of ſome well diſpoſed, (by name maſter* Perkins *of happy memory) I did take vpon me the tranſlation of it into the Engliſh tongue, that our own countrimen might by it reape ſome profite. That tranſlating of profitable Treatiſes, is both lawfull and neceſſary, it is no doubt. Ancient learned men, both Diuines and Philoſophers, did write in their own mouth or tongue for the benefit of their countrey. If they then are commended for writing in their owne language, who will condemne tranſlations from one into another language? Ignorance*
Numb.11. 26. *is no more the mother of deuotion; but happy were our land if* all could propheſie. *Wherefore this treatiſe being thus finiſhed, I commit it to the weight of the ballance of the Sanctuary: and it hauing the title of a* golden chaine, *I doubt not but it will abide the touchſtone of Gods word. Thus haue you, good readers, the Authors intention in writing, and mine in tranſlating. It remaines that I giue ſome reaſon to the* Church, *why this booke which before ſpake alone, is now made to conferre with an other, & how it is done without wrong to the Author. I obſerue that it*

is

is desired of many, and some who do reade it, complaine that it is difficult, and that they cannot follow the Author in his order. Now this course of Question *with* Answer, *will I hope answer that complaint. But is there nothing added to this booke? No, not any one sentence, as will appeare, if you but examin the fourth page, (for to that place is a preamble to this dialogue.) The author said, The body of the Scripture is doctrine sufficient to liue well. I say,* What is the body of Scripture? *the answer is, a doctrine sufficient to liue well: and in that order goe on forward in the Authors owne words to the end of the booke, I haue experience what profit is in this course by some labours of mine owne in this kinde: and both ancient* Fathers, *moderne* Diuines, *wise* Philosophers, *and most eloquent* Orators, *greeke and latine, haue beene much delighted to teach after this sort.* Reade, consider, examine, *and* weigh *euery linke of this* Golden Chaine, *in the ballance of the Authors owne words, and I doubt not but you wil confesse, that as I was at the first foūd a faithfull* translatour, *so now I shall bee found a faithfull* Resoluer *of this learned booke into* Questions *and* Answers. *Farewell, from Salisbury Rents, at Saint* Martins *in the fields.*

The ninth of March. 1612.

Thine in the Lord,
Robert Hill.

CHristian Reader, there are at this day foure seuerall opinions of the order of Gods predestination. The first is of the olde and new Pelagians; who place the cause of Gods predestination in man, in that they hold, that God did ordaine men either to life or death, according as he did fore-see, that they would by their naturall free-will, eyther reiect or receiue grace offered. The second of them, who (of some) are tearmed Lutherans; which teach, that God fore-seeing, how all mankind being shut vp vnder vnbeliefe, would therefore reiect grace offered, did hereupon, purpose to chose some to saluation of his meere mercy, without any respect of their faith, or good workes, and the rest to reiect, being mooued to do this, because he did eternally fore-see that they would reiect his grace offered them in the Gospel. The third, of Semipelagian Papists, which ascribe Gods Predestination, partly to mercy, and partly to mens fore-seene preparations and meritorious workes. The fourth, of such as teach, that the cause of the execution of Gods Predestination is his mercy in Christ, in them which are saued; and in them which perish, the fall and corruption of man: yet so, as that the decree & eternal counsell of God, concerning them both, hath not any cause beside his will and pleasure. Of these foure opinions,

opinions, the three former I haue laboured to oppugne, as erronious, and to maintaine the laſt, as being a truth, which will beare waight in the ballance of the Sanctuarie.

A further diſcourſe whereof, here I make bold to offer to thy godly conſideration: in reading whereof, regard not ſo much the thing it ſelfe, penned very ſlenderly, as mine intent and affection: who deſire among the reſt, to caſt my mite into the Treaſurie of the Church of England, and for want of golde, pearle and precious ſtones, to bring a rammes skinne or twaine, and a little Goates haire, to the building of the Lords tabernacle, Exod. 35. 23.

The Father of our Lord Ieſus Chriſt grant that according to the riches of his glorie, thou maieſt be ſtrengthened by his Spirit in the inner man, that Chriſt may dwell in thy heart by faith; to the end that thou beeing rooted and grounded in loue, maieſt bee able to comprehend with all Saints, what is the breadth, and length, & height thereof; & to know the loue of Chriſt which paſſeth knowledge, that thou maieſt be filled with all fulneſſe of God. Amen. Farewell. Iuly 23. the yeare of the laſt patience of Saints. 1592.

Thine in Chriſt Ieſus,

William Perkins.

One is principall. Theologie *is a ſcience of liuing well and bleſſedly for euer.*

The body of holy Scripture is diſtinguiſhed into Sacred Sciences, whereof

Others attendants or handmaids.

I. Ethiques, *a doctrine of liuing honeſtly and ciuilly.*

II. Oeconomicks, *a doctrine of gouerning a familie well.*

III. Politiques, *a doctrine of the right adminiſtration of a commonweale.*

IIII. Eccleſiaſticall diſcipline, *a doctrine of well ordering the Church.*

V. The Iewes Common weale, *in as much as it differeth from Church gouernment.*

VI. Prophecie, *the doctrine of Preaching well.*

VII. Academie, *the doctrine of gouerning ſchooles wel, eſpecially thoſe of the Prophets.*

CHAP. I.

Of the bodie of the Scripture, and of Theologie.

The speakers { *Theophilus*, a friend of God. / *Theologus*, a Diuine.

Theophilus.

SIR, I obſerue that you are a Diuine, and I reuerence both the ſound Preachers, and iudicious writers of your ſacred Art: and as I haue found much comfort by hearing of Sermons, ſo I confeſſe that I reape alſo much good by reading of ſome bookes; eſpecially when I meete with any penned by one *Maſter* Perkins *of Cambridge*, me thinkes I doe finde ſo much good matter in his workes, that I can neuer be wearie of reading them.

Theol. You doe well to reuerence Gods Miniſters, for they are his Ambaſſadours to bring vnto you the glad tydings of ſaluation: you doe not amiſſe to reade good bookes, for they will confirme you in that which you haue heard: but as for that reuerend man, whom you named vnto me, you will neuer repent the reading of his bookes: they are deſired of forraigne nations, and diuers of them are tranſlated into almoſt all languages, which haue learned to ſpeake the language of Canaan.

Theoph. *I heare ſo indeede: but one booke hath beene long amongſt vs heere, which is called the* Golden Chaine, *which becauſe it containeth many deepe points of Diuinity, I would faine haue your reſolution of the whole booke.*

Theol. If you make queſtion of any thing in that booke, propound it to me in way of Queſtion, and I will make anſwer in his owne words; yet ſo, as by your demand, and my anſwer, all things in that booke may be plaine vnto you.

Theoph. *Why I pray you is it called a Chaine?*

Theol. Becauſe many things concerning the knowledge of God, and of a mans ſaluation, and damnation, are in it ſo inſeparably linked together, and orderly ſet in their owne place, that you can neither breake any of

linke, or place it otherwiſe then it is placed; but that you will bring a great deformitie to this artificiall Chaine.

Theoph. *And why doe you call it a* Golden Chaine?

Theol. You might rather ſay, why doe I not call it a Chaine of pearle. The linkes contained in this chaine, are all as pure as the gold of Ophir, and as pretious as the peereleſſe pearle: they are the beſt ornament for your necke, and the richeſt bracelets for your hands.

Theoph. *Not to trouble you too long, before I come to the booke it ſelfe, which is the firſt linke of this Chaine?*

Theol. God, one in eſſence, vnto which, three other (as you may ſee in the prefixed table) are perſonally vnited, to wit, the Father, the Sonne, and the Holy Ghoſt.

Theoph. *And which then may bee the laſt linke?*

Theol. Gods glory, for which hee made all things, yea the wicked againſt the euill day.

Theoph. *What booke will acquaint mee with the concatenation, or tying of theſe linkes together, and all ſuch as are betweene them?*

Theol. That which may fitly bee called the body of the Scripture.

Theoph. What is the body of Scripture?

Theol. A doctrine sufficient to liue well.

Theoph. What doth it comprehend?

Theol. Many holy sciences, whereof one is principall, others are hand-maides, or retainers.

Theoph. Which is the principall science?

Theol. Theologie?

Theoph. What is Theologie?

Theol. The science of liuing blessedly for euer.

Theoph. Wherein consisteth blessed life?

Theol. In the knowledge of God. Ioh. 17. 3. *This is life eternal life, that they* know *thee to be the onely very God, and whom thou hast sent Christ Iesus.* Esa. 53. 11. *By his* knowledge *shall my righteous seruant (viz. Christ) iustifie many.* And therefore it consisteth likewise in the knowledge of our selues, because wee know God by looking into our selues.

Theoph. How many parts hath Theologie?

Theol. Two: the first of God, the second of his wotkes.

CHAP. II.

Of God, and of the nature of God.

Theoph. It is euident that there is a God?

Theol.

Theol. Yea. 1. by the course of nature: 2. by the nature of the soule of man: 3. by the distinction of things honest and dishonest: 4. by the terrour of conscience: 5. by the regiment of ciuill societies: 6. the order of all causes hauing euer recourse to some former beginning: 7. the determination of all things to their seuerall ends: 8. the consent of all men well in their wits.

Theoph. What is God?

Theol. Iehouah, Elohim. Exod. 6. 2. *And* Elohim *spake vnto Moses, and said vnto him, I am* Iehouah: *and I appeared vnto Abraham, to Isaac, and to Iacob, by the name of God Almighty, but by my name* Iehouah *was I not knowne vnto them.* Exod. 3. 13. *If they say vnto me, What is his name? What shall I say vnto them? And God answered Moses,* I am that I am: *Also he sayd, thus thou shalt say vnto the children of Israel,* I am *hath sent me vnto you. And God spake farther to Moses, thus shalt thou say vnto the children of Israel,* Iehouah, Elohim, &c. *hath sent me vnto you.*

Theoph. What doth the first title (namely Iehouah) *declare?*

Theol. The nature of God.

Theoph. What doth the second title (Elohim) *declare?*

Theol. The persons of the Godhead.

Theoph. *What is the nature of God?*

Theol. His most liuely, and most perfect essence.

Theoph. *What is the perfection of the nature of God?*

Theol. His absolute constitution, by the which he is wholly complete within himselfe. Exod. 3. 13. *I am that I am.* Act. 17. 24. *God that made the world, and all things that are therein, seeing that hee is the Lord of heauen and earth, dwelleth not in temples made with hands, neither is worshipped with mens hands.* As though hee needed any thing. *seeing he giueth to all life, and breath, and all things.*

Theoph. *Wherein consisteth the perfection of his nature?*

Theol. Eyther in the Simpleneſſe, or in the Infiniteneſſe thereof.

Theoph. *What is the simplenes of his nature?*

Theol. That by which he is voide of all logicall relation. He hath not in him, subiect or adiunct. Ioh. 5. 26. *As the Father haue life in himselfe, so hath he giuen to the sonne to haue life in himselfe:* Conferred with Ioh. 14. 6. *I am the way, the truth, and the life.* 1. Ioh. 1. 7. *But if we walke in light, as He is in* light: Conferred with v. 5. *God is* light, *and in him is no darkeneſſe.*

Theoph. *What vse may we make of this?*

Theol.

Theol. Hence it is manifeſt, that to haue Life, and to be Life: to bee in Light, and to be Light, in God are all one. Neither is God ſubiect to generalitie, or ſpecialitie: whole, or parts: matter, or that which is made of matter: for ſo there ſhould bee in God diuers things, and one more perfect then another. Therfore, whatſoeuer is in God, in his eſſence, and all that he is, he is by eſſence. The ſaying of *Auguſtine* in his 6. booke and 4. chap. of the Trinity, is fit to prooue this: *In God*, ſaith he, *to be, and to be iuſt, or mightie, are all one: but in the mind of man, it is not all one to be, and to be mightie, or iuſt: for the minde may be deſtitute of theſe vertues, and yet a minde.*

Theoph. *Haue we nothing elſe to learne hence?*

Theol. Yes, hence it is manifeſt, that the Nature of God is immutable and Spirituall.

Theoph. *What is the Immutability of Gods nature?*

Theol. That by which hee is voide of all compoſition, diuiſion, and change. Iam. 1. 17. *With God there is no variableneſſe nor ſhadow of changing.* Mal. 3. 6. *I am the Lord and am not changed.*

Theoph. *Is God immutable, when hee is ſaid to repent?*

Theol. Where it is ſaid, that *God repenteth, &c.* Gen. 6. 6. the meaning is, that God chan-

geth the action, as men doe that repent, therefore repentance, it signifieth not any mutation in God, but in his actions, and such things as are made and changed by him.

Theoph. How is Gods nature said to be spirituall?

Theol. In that it is incorporall, and therefore inuisible. Ioh. 4. 24. *God is a spirit,* 2. Cor. 3. 17. *The Lord is the spirit,* 1. Tim. 1. 17. *To the King eternall, immortall, inuisible, onely wise God, be glorie and honour for euer and euer.* Colos. 1. 15. *Who is the image of the inuisible God.*

Theoph. I conceiue somewhat of the simplenes of Gods nature, what or rather how manifold is the infiniteneſſe thereof?

Theol. Twofold: his Eternity, and Exceeding greatneſſe.

Theoph. What is Gods Eternitie?

Theol. That by which hee is without beginning and ending. Psal. 90. 2. *Before the mountaine were made, and before thou hadst formed the earth, and the round world, euen from euerlasting to euerlasting, thou art our God,* Reuel. 1. 8. *I am* Alpha *and* Omega, *that is the beginning and ending, saith the Lord, Which is, Which was, and which is to come.*

Theoph. What is Gods exceeding greatneſſe?

Theol. That by which his incomprehenſible nature is euery where preſent, both with

within and without the world. Pſal. 145. 3. *Great is the Lord, and worthy to be praiſed, and his greatneſſe is incomprehenſible.* 1. King. 8. 27. *Is it true in deede that God will dwell on the earth? behold the heauens, and the heauens of heauens are not able to containe thee: how much leſſe is this houſe that I haue built?* Ier. 23. 24. *Do not I fill the heauen & earth, ſaith the Lord?*

Theoph. What may I learne hence?

Theol. Hence it is plaine:

Firſt, that he is onely one, and that indiuiſible, not many, Eph. 4. 5. *One Lord, one faith, one baptiſme, one God and father of all.* Deut. 4. 35. *Vnto thee it was ſhewed, that thou mighteſt know that the Lord he is God, and that there is none but he alone.* 1. Cor. 8. 4. *Wee know that an idoll is nothing in the word, and that there is none other God but one.* And there can be but one thing infinite in nature.

Secondly, that God is the knower of the heart. For nothing is hidden from that nature, which is within all things, and without all things, which is included in nothing, nor excluded from any thing. Becauſe 1. King. 8. 39. *The Lord ſearcheth all hearts, and vnderſtandeth euery worke of the mind.* Pſal. 130. 1, 2. *Thou knoweſt my ſitting down, and my riſing vp, thou vnderſtandeſt my cogitation afarre off.*

CHAP.

CHAP. III.

Of the life of God,

Theoph. *You told me before that the nature of God was his moſt* liuely, *and moſt* perfect *eſſence, now as you haue taught me what was the* perfection *of Gods nature: ſo now tell me what is the* Life *of God?*

Theol. It is that by which the Diuine Nature is in perpetuall action, liuing, and moouing in it ſelfe. Pſal. 42. 2. *My ſoule thirſteth for God, euen for the liuing God, when ſhall I come and appeare before the preſence of God?* Heb. 3. 12. *See that there be not at any time in any of you an euill heart to depart from the liuing God.*

Theoph. *How is it in perpetuall action, or operation?*

Theol. The diuine nature, is eſpecially in perpetuall operation by three attributes, the which doe manifeſt the operation of God towards his creatures. Theſe are his wiſedome, will, and omnipotencie.

Theoph. *What is the wiſedome or knowledge of God?*

Theol. That by the which God doth not by certaine notions abſtracted from the things

hings themſelues, but by his owne eſſence, nor ſucceſſiuely and by diſcourſe of reaſon but by one eternall and immutable act of vnderſtanding, diſtinctly, and perfectly know himſelfe, and all other things, though infinite, whether they haue beene or not. Matth. 11. 27. *No man knoweth the Sonne but the Father, nor the Father but the Sonne, and hee to whom the Sonne will reueale him.* Heb.4.13. *There is nothing created, which is not manifeſt in his ſight but all things are naked and open to his eies, with whom we haue to doe.* Pſal.147.5. *His wiſedome is infinite.*

Theoph. *How many parts hath Gods wiſedome?*

Theol. Theſe two, his foreknowledge, and his counſell.

Theoph. *What is the Foreknowledge of God?*

Theol. The foreknowledge of God, is that by which he moſt aſſuredly foreſeeth all things that are to come. Act.2.23. *Him haue ye taken by the hands of the wicked, beeing deliuered by the determinate counſell and foreknowledge of God, and haue crucified and ſlaine.* Rom.8. *Thoſe which hee knew before, hee alſo predeſtinated to be made like to the image of his Sonne.*

Theoph. *What may I note here?*

Theol. That this is not properly ſpoken of

of God, but by reason of men, to who things are past, or, to come.

Theoph. What is the counsell of God?

Theol. That by the which hee doth mo straitly perceiue the best reason of all thing that are, Prou. 6. 14. *I haue counsell and wis dome, I am vnderstanding, and I haue strength.*

Theoph. You haue spoken of the wisedome God, by which he is in perpetuall action, what secondly is the will of God?

Theol The will of God is, that by th which hee both most freely, and straitly wit one act willeth all things. Rom. 9. 18. *He hat mercy on whom he will, and whom he will he har deneth.* Eph. 1. 5. *Who hath predestinate vs to be adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will.* Iam. 4. 15. *For that which you should say, if the Lord will, we will liue and doe this or that.*

Theoph. How doth God will both good and euill.

Theol. God willeth that which is good, by approouing it, that which is euill, in as much as it is euill, by disallowing and forsaking it.

Theoph. But doth he voluntarily permit euill?

Theol. Yea verily, because it is good, that there should be euill. Act. 14. 16. *Who in time past suffered all the Gentiles to walk in their own waies*

wayes. Psal. 81. 12. *So I gaue them vp to the hardnes of their heart, and they haue walked in their owne counsels.*

Theoph. Hath the will of God euer one and the same name?

Theol. No: but by reason of diuers obiects, it hath diuers Names, and is either called loue and Hatred, or Grace and Iustice.

Theoph. What is the loue of God?

Theol. That by the which God approoueth first himselfe, and then all his creatures without their desert, and in them doth take delight. 1. Ioh. 4. 16. *God is loue, and who soremaineth in loue, remaineth in God, and God in him.* Ioh. 3. 16 *So God loued the world, that hee gaue his onely begotten Sonne, &c.* Rom. 5. 8. *God setteth out his loue towards vs, seeing that while we were yet sinners, Christ died for vs.*

Theoph. What is the Hatred of God.

Theol. That by which he disliketh and detesteth his creature offending, for his fault, 1. Cor. 10. 5. *But many of them the Lord misliked, for they perished in the wildernes.* Psal. 5. 5. *Thou hatest all the workes of iniquity.* Psal. 44. 8. *Thou hast loued iustice, and hated iniquity.*

Theoph. What is the grace of God?

Theol. That by which he freely declareth his fauour to his creatures. Rom. 11. 6. *If it bee of grace, it is no more of workes: otherwise*

grace

grace is not grace, but if it be of workes, it is [illegible] *more grace*, Titus 2. 11. *The ſauing grace* [illegible] *God ſhined to all men, teaching vs to deny impiety, &c.*

Theoph. Of how many kindes is the grace [illegible] *God?*

Theol. Two: his Goodnes, or his Mercy.

Theoph. *What is the goodnes of God?*

Theol. That by which hee beeing in himſelfe abſolutely good, doth freely exerciſe his liberality vpon his creatures. Matth. 19. 17. *Why calleſt thou me good, there is none good but one, euen God.* Matth. 5. 45. *He maketh his ſunne to ſhine vpon the good and bad, and he raineth vpon the iuſt and vniuſt.*

Theoph. *What is Gods mercy?*

Theol. That by which hee freely aſsiſteth all his creatures in their miſeries. Eſa. 30. 18. *Yet will the Lord waite, that hee may haue mercy vpon you*, Lament. 3. 22. *It is the Lords mercy, that we are not conſumed, becauſe his compaſſions faile not.* Exod. 33. 19. *I take pity on whom I take pity, and am mercifull to whom I am mercifull.*

Theoph. *What is Gods Iuſtice?*

Theol. That by which hee in all things willeth that which is iuſt, Pſal. 10. *The iuſt Lord loueth iuſtice.* Pſal. 5. 4. *For thou art not a God that loueth wickedneſſe.*

Theoph.

Theoph. *Wherein is Gods Iuſtice ſeene?*

Theol. In word and deede.

Theoph. *What is Gods iuſtice in word?*

Theol. That truth by which he conſtantly, and indeede willeth that which hee hath ſaid, Rom. 3. 4. *Let God be true, and euery man a lyer.* Matth. 24. 35. *Heauen and earth ſhall paſſe away, but my word ſhall not paſſe away.*

Theoph. *What learne we hence?*

Theol. Hence is it, that God is iuſt in keeping his promiſe. 1. Ioh. 1. 9. *If we confeſſe our ſinnes, God is faithfull and iuſt to forgiue our ſinnes.* 2. Tim. 4. 8. *Henceforth is laide vp for me the crowne of righteouſneſſe, which the Lord the righteous Iudge ſhall giue me at that day.*

Theoph. *What is Gods Iuſtice in deede?*

Theol. That by which hee either diſpoſeth, or rewardeth.

Theoph. *What is Gods diſpoſing Iuſtice?*

Theol. That, by which hee, as a moſt free Lord, ordereth rightly all things in his actions, Pſal. 145. 17. *The Lord is righteous in all his waies.*

Theoph. *What is his rewarding Iuſtice?*

Theol. That by which hee rendreth to his creature according to his worke. 2. Theſſ. 1. 6. *It is Iuſtice with God, to render affliction to ſuch as afflict you, but to you which are afflicted, releaſing with vs.* 1. Peter 1. 17. *Therefore if you call*

call him Father, which without respect of person iudgeth according to euery worke, passe the time of your dwelling here in feare: Ierem. 51. 56. *The Lord that recompenseth shall surely recompense.*

Theoph. How many kindes are there of Gods Iustice?

Theol. Two: either his Gentlenesse, or Anger.

Theoph. What is Gods Gentlenesse?

Theoph. That by which he freely bestoweth vpon his creature a reward. 2. Thess. 1. 5. *Which is a token of the righteous iudgement of God, that ye may be counted worthie the kingdome of God, for the which ye also suffer.* Math. 10. 41, 42. *He that receiueth a Prophet in the name of a Prophet, shall haue a Prophets reward: and he that receiueth a righteous man, in the name of a righteous man, shall receiue the reward of a righteous man. And whosoeuer shall giue vnto one of these little ones to drinke a cuppe of colde water onely in the name of a Disciple, verily I say vnto you, he shall not loose his reward.*

Theoph. What is Gods Anger?

Theol. That by which hee punisheth the transgression of the creature, Rom. 1. 18. *For the wrath of God is reuealed from heauen against all vngodlinesse & vnrighteousnesse of men, which withhold the truth in vnrighteousnesse.* Ioh. 3. 16.

3.36. *He that obeyeth not the Sonne, ſhall not ſee life, but the wrath of God abideth on him.*

Theoph. *I haue heard you of the two firſt attributes, by which the Diuine nature is in perpetuall operation, to wit his* Wiſedome, *and his* Will, *you ſaid the third was his* Omnipotencie, *I pray you tell what it is?*

Theol. Gods Omnipotencie, is that by which hee is moſt able to performe euery worke. Matth. 19.29. *With men this is impoſſible, with God all things are poſſible.*

Theoph. *What? euery work without exception?*

Theol. Not ſo: ſome things notwithſtanding are here to be excepted. As firſt, thoſe things whoſe action argueth an impotency, as to lye, to denie his word. Tit. 1.2. *Which God, that cannot lye, hath promiſed.* 2. Tim. 2. 13. *Hee can not denie himſelfe.* Secondly, ſuch things as are contrarie to the nature of God, as to deſtroy himſelfe, and not to beget his Sonne from eternitie. Thirdly, ſuch things as imply contradiction. For God can not make a truth falſe, or that which is, when it is not, to be.

Theoph. *Is Gods power diſtinguiſhed?*

Theol. It may bee diſtinguiſhed into an abſolute and actuall power.

Theoph. *What is his abſolute power?*

Theol. That by which hee can doe more,

then he either doth, or will doe. Matth. 3.9. *I say vnto you, God is able of these stones to raise vp children to Abraham.* Philip. 3.21. *According to the working, whereby he is able to subdue euen all things vnto himselfe.*

Theoph. *What is his actuall power?*

Theol. That by which hee causeth all things to be, which he freely will. Psal. 135. 6. *All things which God will, those hee doth in heauen and in earth, and in all depths.*

CHAP. IV.

Of Gods glorie, and blessednesse.

Theoph. *What doth arise out of the former attributes, by which the true* Iehouah *is distinguished from a fained God, and from idols?*

Theol. The glorie of God, and his blessednesse.

Theoph. *What is Gods glorie?*

Theol. Gods glorie or maiestie, is the infinite excellency of his most simple and most holy diuine Nature. Heb. 1. 3. *Who beeing the brightnesse of his glorie, and the ingraued forme of his person, &c.* Dan. 3. *Thou art only God, and glorious vpon the earth.*

Theoph. *What vse may I make of this?*

Theol. By this we see, that God only can know himselfe perfectly. Ioh. 6.46. *Not that*

any man hath ſeene the Father, ſaue he which is of God, he hath ſeene the Father. 1. Tim. 6. 16. *Who onely hath immortality, and dwelleth in the light, that none can attaine vnto, whom neuer man ſaw, neyther can ſee.* Exod. 33. 18. *Thou canſt not ſee my face.*

Theoph. *Is it then no way manifeſted to vs?*

Theol. Yea: for notwithſtanding there is a certain manifeſtation of Gods glory: partly more obſcure, partly more apparent.

Theoph. *Which is the more obſcure manifeſtation?*

Theol. The viſion of Gods maieſty in this life, by the eyes of the minde, through the help of things perceiued by the outward ſenſes, Eſa. 6. 1. *I ſaw the Lord ſitting vpon an high throane, and lifted vp, and the lower parts therof filled the temple.* Exod. 33. 22. *And while my glory paſſeth by, I will put thee in a cleft of the rocke, and will couer thee with mine hand, whiles I paſſe by: after I will take away mine hand, and thou ſhalt ſee my back-parts, but my face ſhall not be ſeene.* 1. Cor. 13. 12. *Now we ſee, as through a glaſſe, darkely.*

Theoph. *Which is the more apparent manifeſtation?*

Theol. The contemplation of him in heauen face to face. 1. Cor. 13. 12. *But then ſhall we ſee face to face.* Dan. 7. 9, 10. *I behelde*

till the thrones were set vp, and the Auncient of daies did sit, whose garment was white as snowe, &c. Math. 19. 16.

Theoph. *What is Gods blessednesse?*

Theol That by which he is in himselfe, and of himselfe al-sufficient. Gen. 17. 1. *I am God al-sufficient, walke before mee, and bee thou vpright.* Col. 2. 9. *For in him dwelleth all the fulnesse of the Godhead bodily.* 1. Tim. 6. 5. *Which in due time hee shall shew, that is blessed and Prince onely, &c.*

CHAP. V.

Concerning the persons of the Godhead.

Theoph. *I haue heard you with comfort concerning Gods nature, as hee is* Iehouah, *I pray you giue me leaue to question with you of the persons of the Godhead, as hee is* Elohim: *and first instruct me which are the persons.*

Theol. The persons are they, which subsisting in one Godhead, are distinguished by incommunicable properties. 1. Ioh. 5. 7. *There are three that beare record in heauen, the Father, the Word, and the holy Ghost, and these three are one.* Gen. 19. 24. *Then* Iehouah *rained vpon Sodome & vpon Gomorrah, brimstone, and fire from* Iehouah *in heauen.* Ioh. 1. 1. *In the*

the beginning was the Word, and the Word was with God, and that Word was God. Out of which learne, that they therfore are coequall, and are distinguished not by degree, but by order.

Theoph. *God grant I may; yet, that I may know more perfectly, tell me what the subsisting or constitution of a person is?*

Theol. The constitution of a person is, when as a personall proprietie, or the proper maner of subsisting is adioyned to the Deity or one Diuine Nature.

Theoph. *What is the distinction of persons?*

Theol. Distinction of persons, is that, which albeit euerie person is one and the same perfect God, yet the Father is not the Son or the holy Ghost, but the Father alone; and the holy Ghost is not the Father or the Sonne, but the holy Ghost alone: neither can they be deuided, by reason of the infinitnesse of their most simple Essence, which is all one in number, and the same in the Father, the same in the Son, the same in the holy Ghost: so that in these there is diuersitie of persons, but vnitie in Essence.

Theoph. *What is the communion of the persons?*

Theol. The communion of the persons, or rather vnion, is that by which each one

is in the reſt, and with the reſt, by reaſon of the vnity of the Godhead: and therefore euery each one doth poſſeſſe, loue, and glorifie another, and worke the ſame thing. Ioh. 14.10. *Beleeueſt thou not that I am in the Father, and the Father is in me? the words that I ſpeake vnto you, I ſpeake not of my ſelfe, but the Father that dwelleth in me, hee doth the workes.* Prou.8.22. *The Lord hath poſſeſſed me in the beginning of his way: I was before the workes of old.* and v.20. *Then was I with him as a nourriſher, and I was daily his delight, reioycing alway before him.* Ioh. 1.1. *In the beginning was the Word, and the Word was with God, and that Word was God:* and chap. 5.39. *The Sonne can doe nothing of himſelfe, ſaue that he ſeeth the Father doe: for whatſoeuer thing he doth, the ſame doth the Sonne alſo.*

How many perſons are there?

Theol. Three: the Father, the Sonne, and the Holy Ghoſt. Matth. 3.16,17. *And Ieſus, when he was baptized, came ſtraight out of the water, & loe, the heauens were opened vnto him, and* Iohn *ſaw the* Spirit *of God, deſcending like a doue, and lighting vpon him. And loe, a* voice *came from heauen, ſaying, This is my beloued* Sonne, *in whom I am well pleaſed.*

Theoph. *What is the Father?*

Theol. A perſon without beginning, who from

from all eternity begate the Sonne. Heb. 1. 3. *Who being the brightneſſe of the glorie, and the ingrauen forme of his perſon.* Pſal. 2. 7. *Thou art my Sonne, this day haue I begotten thee.*

Theoph. *That I may the better conceiue this great myſterie, what muſt I further note?*

Theol. In the generation of the Sonne, theſe properties muſt be noted: I. Hee that begetteth, and he that is beg otten are together, and not one before another in time. II. He that begetteth, doth communicate with him that is begotten, not ſome one part, but his whole eſſence. III. The Father begot the Sonne, not out of himſelfe, but within himſelfe.

Theoph. *Is this all?*

Theol. No: obſerue further: 1. that the incommunicable propertie of the Father, is to be vnbegotten, to be a Father, and to beget. 2. That he is the beginning of actions, becauſe he beginneth euery action of himſelfe, effecting it by the Sonne and the holy Ghoſt. 1. Cor. 8. 6. *Yet vnto vs, there is but one God, which is the Father, of whom are al things, and we in him, and one Lord Ieſus Chriſt, by whom are all things, & we by him.* Rom. 11. 36. *For of him, and through him, and for him are all things.* 3. That the other two perſons haue the Godhead, or the whole diuine eſſence,

of the Father by communication, namely, the Sonne and the holy Ghoſt.

Theoph. *What is the Sonne?*

Theol. The ſecond perſon, begotten of the Father, from all eternitie. Heb. 1. 5. *For vnto which of the Angels ſaid hee at any time, Thou art my Son, this day begat I thee?* Col. 1. 15. *Who is the image of the inuiſible God, the firſt borne of euery creature.* Ioh. 1. 14. *And we ſaw the glorie thereof as the glorie of the onely begotten Sonne of the Father.* Rom. 8. 32. *Hee who ſpared not his owne Sonne.* For this cauſe hee is ſaid to be ſent from the Father. Ioh. 8. 32. *I proceeded foorth and came from God, neither came I of my ſelfe, but he ſent me.*

Theoph. *Doth not this ſending take away the equalitie of eſſence and power?*

Theol. No, it taketh not away the equalitie of eſſence and power, but declareth the order of the perſons. Ioh. 5. 18. *Therefore the Iewes ſought the more to kill him, not onely becauſe he had broken the Sabbath: but ſaid alſo that God was his father, and made himſelfe equall with God.* Phil. 2. 6. *Who being in the forme of God, thought it no robberie to be equall with God.*

Theoph. *Is not the Sonne then verie God?*

Theol. Yes verily, for although hee be begotten of his Father, yet neuertheleſſe hee is of

of and by himselfe very God: for hee must bee considered either according to his essence, or according to his filiation or Sonneship. In regard of his essence, hee is (αὐτόθεος) first of and by himselfe very God: for the Deitie which is common to all the three persons is not begotten. But as he is a person, and the Sonne of the Father, hee is not of himselfe, but from another: for he is the eternall Sonne of his Father. And thus hee is truly said to be *very God of very God*: (and which you must obserue,) For this cause also so he is *the WORD of the Father*, not a vanishing but an essentiall word; because as a word is, as it were, begotten of the minde, so is the Sonne begotten of the Father: and also, because hee bringeth glad tidings from the bosome of his father *Nazian.* in his Oration of the Sonne: *Basill* in his preface before *Iohns* Gospel.

Theoph. *Which is the property of the Sonne?*

Theol. The propertie of the Sonne, is to be begotten.

Theoph. *Which is his proper manner of working?*

Theol. His proper manner of working, is to execute actions from the Father, by the holy Ghost. 1. Cor. 8. 6. *Our Lord Iesus Christ, by whom are all things, and wee by him.*

Ioh.

Ioh. 5. 19. *Whatsoeuer things he doth, the same doth the Sonne also.*

Theoph. *Which is the third person?*

Theol. The holy Ghost, proceeding from the Father and the Sonne. Ioh. 15. 26. *But when the Comforter shall come, whom I will send vnto you from the Father, euen the Spirit of truth, which proceedeth of the Father, he shall testifie of me.* Rom. 8. 9. *But ye are not in the flesh, but in the spirit, seeing the Spirit of God dwelleth in you. But if there be any that hath not the Spirit of Christ, he is not his.* Ioh. 16. 13, 14. *But when the Spirit of truth shall come, he shall conduct you into all truth: for he shall not speake of himselfe, but whatsoeuer he heareth, he shall speake, and shall declare vnto you such things as are to come. He shall glorifie me, for he shall receiue of mine, and shew it vnto you.*

Theoph. *You said, that the Sonne is* begotten, *the holy Ghost* proceedeth, *is there any essentiall difference betwixt these two?*

Theol. What may be the essentiall difference betwixt proceeding, and begetting, neither the Scriptures determine, nor the Church knoweth.

Theoph. *What then is the incommunicable properties of the holy Ghost?*

Theol. The incommunicable propertie of the holy Ghost, is to proceede.

Theoph.

Theoph. *What is his proper manner of working?*

Theol. His proper manner of working, is to finish an action, effecting it, as from the Father, and the Sonne. And albeit the Father and the Sonne are two distinct persons, yet are they both but one beginning of the holy Ghost.

CHAP. VI.

Of Gods workes, and his decree.

Theoph. *You haue taught me secrets concerning the nature of God, and the distinction of persons in that nature: I rest in that which you haue taught, remembring especially a sentence which I heard a Preacher deliuer out of an auncient Father of the Church, namely* Saint *Austen in his* 1. booke *of the* Trinity *and* 3. *chapter, that when we seeke for the Vnity in Trinity, the Father, Sonne, and holy Ghost: we cannot either erre in any thing with greater danger, or search out any thing with greater labour, nor finde out any thing with greater profit, and another also of* Iustine Martyr *that the Vnity in* Trinity *is vnderstood, & the* Trinity *in Vnity known: but how this shold be, I would neyther haue others curiously to search: neither can I satisfie my self. And a third*

out

out of Tertullian. *Whatsoeuer you shall relate of that God which is one in essence, & three in person, you shall seeme rather to expresse some power and vertue in him, then him himselfe, who surpasseth farre all, both speech and conceit. I will therefore adore that which I cannot conceiue of this first part of Theologie, and so come to the second, which (as you said) was of Gods workes. What then are they?*

Theol. The workes of God, are all those, which he doth out of himselfe, that is, out of his Diuine Essence.

Theoph. *Are these common to the whole Trinity?*

Theol. Yea, alwaies reserued the peculiar manner of working to euerie person.

Theoph. *What is the end of all these?*

Theol. The manifestation of the glorie of God. Rom. 11.36. *For him are all things, to him be glory for euer.*

Theoph. *Of how many kinds is the worke of God?*

Theol. The worke, or action of God, is either his decree, or the execution of his decree.

Theoph. *What is the decree of God?*

Theol. The decree of God, is that by which God in himselfe, hath necessarily, and yet freely, from all eternitie determined all

things

things. Eph. 1. 11. *In whom also wee are chosen when we were predestinate, according to the purpose of him, which maketh all things after the counsell of his own will,* and v. 4. *As he hath chosen vs in him before the foundation of the world.* Matth. 10. 29. *Are not two sparrowes sold for a farthing, & not one of them falleth on the ground without your Father?* Rom. 9. 21. *Hath not the potter power on the clay, to make of the same lump one vessell to dishonour, and another to honour?*

Theoph. *Are all things and actions subiect to his decree?*

Theol. Yea surely: and therfore the Lord, according to his good pleasure, hath most certenly decreed euery both thing, and action, whether past, present, or to come, together with their circumstances of place, time, meanes, and end.

Theoph. *What euen the wicked works of the wicked?*

Theol. Yea, hee hath most iustly decreed the wicked workes of the wicked. For if it had not so pleased him, they had neuer beene at all. And albeit they of their owne nature, are and remaine wicked; yet in respect of Gods decree, they are to bee accounted good. For there is not any thing absolutely euill. 1. Pet. 3. 17. *For it is better (if the will of God be so) that ye suffer for wel doing, then for euill doing.*

Theoph.

Theoph. *How I pray may an euill thing be accompted good ?*

Theol. The thing which in the one nature is euill, in Gods eternall counsell comes in the place of a good thing; in that it is some occasion and way to manifest the glory of God in his iustice, and his mercy.

Theoph. *What is conioyned with the decree of God ?*

Theol. His fore-knowledge, which indeed is in nature before it: yet not in regard of God, but vs; because knowledge goeth before the will, and the effecting of a worke. For we doe nothing, but those things, that wee haue before willed, neither doe we will any thing which we know not before.

Theoph. *Is Gods fore-knowledge in it selfe any cause why things are ?*

Theol. No, but as it is enioyned with his decree. For things do not therefore come to passe, because that GOD did fore-know them; but because hee decreede and willed them: therefore they come to passe.

Theoph. *What is the execution of Gods decree ?*

Theol. That by which all things in their time are accomplished which were fore-knowne, or decreed, and that euen as they were fore-knowne and decreed.

Theoph.

Theoph. *What more muſt I learne concerning the decree of God?*

Theol. That the ſame decree of God, is the firſt & principall working cauſe of all things, which alſo is in order, and time before all other cauſes. For with Gods decree is alwaies his will annexed, by the which hee can willingly effect that hee hath decreed. And it were a ſigne of impotencie, to decree any thing which hee could not willingly compaſſe. And with Gods will is conioyned an effectuall power, by which the Lord can bring to paſſe, whatſoeuer hee hath freely decreed.

Theoph. *Doth this decree take away freedome of will?*

Theol. In no ſort: for this firſt and principall cauſe, howbeit in it ſelfe it be neceſſarie, yet it doth not take away freedome of will in election, or the nature and property of ſecond cauſes, but onely brings them into a certaine order, that is, it directeth them to the determinate end: whereupon the effects and euents of things are contingent or neceſſarie, as the nature of the ſecond cauſe is. So Chriſt according to his Fathers decree died neceſſarily, *Act.* 17. 3. But yet willingly, *Math.* 25. 39. And if wee reſpect the temperature of Chriſts body, hee might haue

haue prolonged his life; and therefore in this reſpect may be ſaid to haue died contingently.

Theoph. *How many branches are there of the execution of Gods decree?*

Theol. Two: his operation, and his operatiue permiſsion.

Theoph. *What is Gods operation?*

Theol. His effectuall producing of all good things, which either haue beeing, or moouing, or which are done.

Theoph. *What is his operatiue permiſſion?*

Theol. It is that, by which hee onely permitteth one and the ſame worke to bee done of others, as it is euill; but as it is good hee effectually worketh the ſame, Gen. 50. 20. *You indeede had purpoſed euill againſt mee, but God decreed that for good, that he might, as hee hath done this day, preſerue his people aliue:* and Gen. 45. 7. *God hath ſent me before you to preſerue your poſteritie in this land.* Eſa. 10. 5,6,7. *Woe vnto Aſhur the rodde of my wrath, and the ſtaffe in their hands is mine indignation, I will ſend him to a diſſembling nation, and I will giue him a charge againſt the people of my wrath, to take the ſpoile, and to take the pray, and to tread them vnder feete like the myre in the ſtreete. But he thinketh not ſo, neither doth his heart eſteeme it ſo: but hee imagineth to deſtroy, and to cut off not a few nations.* Theoph.

Theoph. *How is God ſaid to permit euill?*

Theol. By a certaine voluntary permiſſion, in that he forſaketh the ſecond cauſe in working euill.

Theop. *And how doth he forſake his creature?*

Theol. Either by detracting the grace it had, or not beſtowing that which it wanteth. Rom. 1. 26. *For this cauſe God gaue them vp vnto vile affections*; 2. Tim. 2. 25, 26. *Inſtructing them with meekeneſſe that are contrarie minded, prouing if God at any time will giue them repentance, that they may know the truth, and that they may come to amendment out of the ſnare of the diuell, which are taken of him at his will.*

Theoph. *Doth not this argue iniuſtice in him?*

Theol. O no: neither muſt we thinke God vniuſt, who is indebted to none, Rom. 9. 15. *I will haue mercie on him, to whom I will ſhew mercie.* Yea, it is in Gods pleaſure to beſtow how much grace, and vpon whom hee will. Matth. 20. 15. *Is it not lawfull for me to doe as I will with mine owne?*

Theoph. *Can that which is euill haue any reſpect of Goodneſſe with God?*

Theol. It hath firſt, in that it is the puniſhment of ſinne, and puniſhment is accounted a morall good, in that it is the part of a iuſt Iudge to puniſh ſinne. Secondly, as it is a meere action or act.

Thirdly, as it is a chastisement, a tryall of ones faith, martyrdome, propitiation for sinne, as the death and passion of Christ. *Act.*2.23.and 4.24. And if we obserue these caueats, God is not onely a bare permissiue agent in an euill worke, but a powerfull effectour of the same, yet so, as he neither instilleth an aberration into the action, nor yet supporteth, or intendeth the same, but that hee most freely suffereth euill, and best disposeth of it to his owne glorie. The like we may see in this similitude: Let a man spurre forward a lame horse; In that hee mooueth forward, the rider is the cause; but that he halteth, he himselfe is the cause. And againe, wee see the Sunne beames gathering themselues into a Sunne-glasse, they burne such things as they light vpon: now, that they burne, the cause is not in the Sunne, but in the glasse. The like may be said of Gods action in an euill subiect.

CHAP. VII.

Of Predestination and Creation.

Theoph. *You haue many things in few words concerning Gods decree in General, is it not more specially to be considered, as it concerneth Man*

The

Theol. It is, and that we call predeſtination.

Theoph. *What is Predeſtination?*

Theol. It is the decree of God, by the which hee hath ordayned all men to a certaine and euerlaſting eſtate: that is, either to ſaluation or condemnation, for his owne glory, 1. Theſſ. 5. 9. *For God hath not appointed vs vnto wrath, but to obtaine ſaluation by the means of our Lord Ieſus Chriſt.* Rom. 9. 13. *As it is written, I haue loued* Iacob, *and hated* Eſau. and verſ. 22. *What and if God would, to ſhew his wrath, and to make his power knowne, ſuffer with long patience the veſſels of wrath prepared to deſtruction, and that he might declare the riches of his glory vpon the veſſels of mercy, which he hath prepared vnto glory.*

Theoph. *By what meanes doth God accompliſh predeſtination?*

Theol. By the creation, and the fall.

Theoph. *What is the Creation?*

Theol. The creation, is that by which God made all things, very good, of nothing, that is, of no matter which was before the creation, Gen. 1. 1. *In the beginning God created the heauen, &c.* to the end of the chapter.

Theoph. *What is Gods manner of creating?*

Theol. Gods manner of creating, as alſo of gouerning, is ſuch, as that by his word a-

lone, he, without any inſtruments, meanes aſſiſtance, or motion produced all ſorts o things. For to will any thing with God, i both to be able, and to performe it, Heb. 11 3. *By faith we vnderſtand, that the world w ordeined by the word of God, ſo that the thin which we ſee, are not made of things which d appeare,* Pſal. 148. 5. *Let them praiſe the na of the Lord for he commanded, and they wo created.*

Theoph. *You ſaid, that God made all thin good, what is the goodneſſe of the creature?*

Theol. It is a kind of excellency, by whi it was void of all ſinne, that is, free from p niſhment and tranſgreſsion.

Theoph. *What things were created?*

Theol. The creation is of the world, or i habitants in the world.

Theoph. *What is the world?*

Theol. It is a moſt beautifull pallace, fr med out of a deformed ſubſtance, and fit be inhabited.

Theoph. *Which are the parts of the world?*

Theol. The heauens and earth.

Theoph. *How many heauens are there?*

Theol. The heauens are three-fold: t firſt is the ayre, the ſecond the sky, the th an inuiſible and incorporall eſſence, crea to bee the ſeat of all the Bleſſed, both m

and Angels. The third heauen is called Paradiſe, 2. *Cor.* 14.4.

Theoph. *Who are the inhabiters of the world?*

Theol. Reaſonable creatures, made according to Gods owne image: they are eyther Angels or men. Gen. 1.26. *Furthermore, God ſaid, Let vs make man in our owne image, according to our likenes.* Iob 1.6. *When the children of God came and ſtood before the Lord, Satan came alſo among them.*

Theoph. *What is the image of God?*

Theol The image of God, is the integrity of the reaſonable creature, reſembling God in holineſſe, Eph. 4. 24. *And put on the new man, which after God is created in righteouſnes and true holineſſe.*

CHAP. VIII.

Of Angels.

Theoph. *You taught me in the former chapters, that Angels and men were the inhabiters of the world, I would faine haue you intreate ſomewhat of Angels?*

Theol. I will, and therfore firſt know, that the Angels each of them beeing created in the beginning, were ſetled in an vpright eſtate.

Theoph. *But first ſhew mee what is the nature of Angels?*

Theol. They are ſpirituall and incorporall eſſences, Heb. 2. 16. *For he in no ſort tooke the Angels, but he tooke the ſeede of Abraham.* Heb. 1. 7. *And of the Angels, he ſaith, he maketh the ſpirits his meſſengers, and his miniſters a flame of fire.*

Theoph. *Secondly, what be their qualities?*

Theol. Firſt, they are wiſe, 2. Sam. 14. 18. *My Lord the king is euen an Angel of God in hearing good and badde.* 2. They are of great might, 2. Theſſ. 1. 7. *When the Lord Ieſus ſhall ſhew himſelfe from heauen with his mighty Angels,* 2. Sam. 24. *Dauid ſaw the Angel that ſmot the people,* 2. King. 19. 35. *The ſame night the Angel of the Lord went out & ſmot in the camp of Aſſhur, an hundreth, foureſcore, and fiue thouſand.* 3. They are ſwift and of great agility, Eſa. 6. 6. *Then flew one of the Seraphims vnto me with an hot cole in his hand,* Dan. 9. 21. *The man Gabriel, whom I had ſeene before in a viſion, came flying and touched me.* This is the reaſon, why the Cherubims in the Tabernacle were painted with wings.

Theoph. *Thirdly, are they many?*

Theol. They are innumerable, Gen. 3. 2. *Now Iacob went forth on his iourney, and the angels of God met him,* Dan. 7. 10. *Thouſand thouſands*

ſands miniſtred vnto him, and ten thouſand thouſands ſtood before him. Matth. 26. 35. Thinkeſt thou, I cannot pray to my Father, and he will giue me more then twelue legions of Angels? Heb. 12. 22. To the companie of innumerable Angels.

Theoph. Fourthly, where abide they?

Theol. They are in the higheſt heauen, where they euer attend vpon God, and haue ſociety with him. Mar. 18. 10. In heauen their Angels alwaies behold the face of my Father which is in heauen. Pſal. 68. 17. The charrets of God are twentie thouſand thouſand Angels, and the Lord is among them. Mark. 12. 25. But they are as Angels in heauen.

Theoph. Fifthly, are there degrees of Angels?

Theol. That there are degrees of Angels, it is moſt plaine. Coloſſ. 1. 16. By him were all things created, which are in heauen and in earth, things viſible, and inuiſible: whether they bee thrones or dominions, or principalities, or powers. Rom. 8. 38. Neither Angels, nor principalities, nor powers, &c. 1. Theſſ. 4. 16. The Lord ſhall deſcend with the voyce of the Archangel, and with the trumpet of God. But it is not for vs to ſearch, who, or how many be of each order, neither ought wee curiouſly to enquire how they are diſtinguiſhed, whether in eſſence, or qualities, Coloſſ. 2. 18. Let no man at his pleaſure beare rule ouer you by humblenesse

of minde, and worshipping of Angels, aduancing himselfe in those things which he neuer saw.

Theoph. *Sixthly, what is their office?*

Theol. Their office is partly to magnifie God, and partly to performe his commandements. Psal. 103. 20, 21. *Praise the Lord ye his Angels that excell in strength, that doe his commandements in obeying the voice of his word. Praise the Lord all ye his hostes, ye his seruants that doe his pleasure.*

Theoph. *Seauenthly. Did all continue in their created integritie?*

Theol. No: wee reade onely of the establishing of some Angels in that integritie, in which they were created.

CHAP. IX.

Of Man, and the estate of innocencie.

Theoph. *Concerning Angels, the first inhabiters of the world I haue learned somewhat, if it please you descend to man the second inhabiter, and shew me his estate after his creation.*

Theol. Man, after he was created of God, was established in an excellent estate of innocencie.

Theoph. *How many things may we consider in this estate of his?*

Theol.

Theol. Seauen.

Theoph. *Which is the firſt?*

Theol. The place. The garden of Heden, that moſt pleaſant garden. Gen. 2. 15. *Then the Lord tooke the man, and put him into the garden of Heden.*

Theoph. *Which is the ſecond?*

Theol. The integritie of mans nature. Which was Eph. 4.24. *Created in righteouſnes and true holineſſe.*

Theoph. *How many parts hath this integritie?*

Theol. Two: the firſt is wiſedome, which is true and perfect knowledge of God, and of his will, in asmuch as it is to be performed of man, yea and of the counſell of God in all his creatures, Col. 3. 10. *And haue put on the new man, which is renued in knowledge, after the image of him that created him.* Gen. 2. 19. *When the Lord God had formed on the earth euery beaſt of the field, and euery foule of the heauen, he brought them vnto the man, to ſee how he would call them: for howſoeuer the man called the liuing creature, ſo was the name thereof.*

The ſecond is Iuſtice, which is a conformitie of the will, affections, and powers of the bodie to the will of God.

Theoph. *May I not know the third thing concerning mans eſtate in his integritie?*

Theol.

Theol. You may, it was mans dignitie.

Theoph. *Whereof did it consist?*

Theol. III. Of foure parts First, his communion with God, by which as God reioyced in his owne image, so likewise man was incensed to loue God: this is apparent by Gods familiar conference with *Adam.* Gen. 1.29 *And God said, Behold, I haue giuen vnto you euery hearb bearing seede, &c. that shall be to you for meate.* Secondly, his dominion ouer all the creatures of the earth, Gen. 2.19. Psal. 8. 6. *Thou hast made him Lord ouer the workes of thine hands, and hast set all things vnder his feete, &c.* Thirdly, the decencie, and dignity of the body, in which, though naked, as nothing was vnseemely, so was there in it imprinted a princely maiestie. Psal. 8. 5. *Thou hast made him little lower then God, and crowned him with glorie and worship.* Gen. 2. 25. *They were both naked, and neither ashamed.* 1. Cor. 12. 22. *Vpon those members of the bodie, which we thinke most vnhonest, put we more honestie on, & our vncomely parts haue more comelinesse on.* Fourthly, labour of the bodie without paine or griefe. Gen. 3. 17, 19. *Because thou hast obeyed the voice of thy wife, &c. cursed is the earth for thy sake, in sorrow shalt thou eate of it all the daies of thy life, &c.*

Theoph. *And which is the fourth thing concerning*

cerning mans entire eſtate?

Theol. IV. Subiection to God, whereby man was bound to performe obedience to the commandement of God.

Theoph. *How many commandements did God giue him?*

Theol. Two.

Theoph. *Which were they?*

Theol. The one was concerning the two trees: the other, the obſeruation of the Sabbath.

Theoph. *Which was the commandement concerning the two trees.*

Theol. Gods commandement concerning the trees, was ordained to make examination and triall of mans obedience.

Theoph. *Of how many parts did it conſiſt?*

Theol. Of two: the firſt is the giuing of the tree of life, that as a ſigne it might confirme to man his perpetuall abode in the garden of Heden, if ſtill hee perſiſted in his obedience. Reu. 2.7. *To him that ouercometh, will I giue to eate of the tree of life, which is in the midſt of Paradiſe of God,* Prou. 3.18. *She is a tree of life to them which lay hold on her: and bleſſed is hee that retaineth her.* The ſecond is the prohibition to eate of the tree of knowledge, of good and euill, together with a commination of temporall and eternall

nall death; after the transgression of this commandement. Gen. 2. 17. *Of the tree of the knowledge of good and euill, thou shalt not eate of it: for in the day that thou eatest thereof, thou shalt dye the death.*

Theoph. *Whereof was this a signe?*

Theol. This was a signe of death, and had its name of the euent, because the obseruation thereof would haue brought perpetuall happinesse, as the violation gaue experience of euill, that is, of all misery, namely, of punishment, and of guiltinesse of sinne.

Theoph. *What was Gods commandement concerning the obseruation of the Sabbath?*

Theol. That by which God ordayned the sanctification of the Sabbath. Gen. 2. 3. *God blessed the seauenth day, and sanctified it.*

Theoph. *In the fifth place, what must I note concerning mans first estate?*

Theol. His calling, which is his seruice of God, in the obseruation of his commandements, and the dressing of the garden of Heden. Prou. *God made all things for himselfe.* Gen. 2. 15. *He placed him in the garden of Heden, to dresse and keepe it.*

Theoph. *And what is the sixth?*

Theol. His diet was the herbes of the earth, and fruit of euery tree, except the tree of the knowledge of good & euill. Gen. 1. 29.

And

And God ſaid, Behold I haue giuen vnto you euery hearbe bearing ſeede, which is vpon all the earth, and euery tree, wherein is the fruit of the tree bearing ſeede, that ſhall be to you for meate. and c. 3. 17. *But of the tree of knowledge of good and euill, thou ſhalt not eate.*

Theoph. *The laſt, what is it?*

Theol. His free choice, both to will, and performe the commaundement concerning the two trees, and alſo to neglect and violate the ſame.

Theoph. *What vſe may we make of all this?*

Theol. Hereby we ſee that our firſt parents were indeed created perfect, but mutable: for ſo it pleaſed God to prepare a way to the execution of his decree.

CHAP. X.

Of ſinne, and the fall of Angels.

Theoph. *I remember that in the ſeauenth chapter you taught me that God did accompliſh his predeſtination by the creation and the fall, I haue heard of the creation, I pray you come to the fall, and firſt tell me what it is?*

Theol. The fall is a reuolting of the reaſonable creature from obedience to ſinne.

Theoph. *What is ſinne?*

Theol.

Theol. The corruption, or rather depriuation of the firſt integrity. More plainely, it is a falling or turning from God, binding the offendour by the courſe of Gods iuſtice, to vndergoe the puniſhment.

Theoph. *May not heere a doubt be mooued, whether ſinne be a thing exiſting or not?*

Theol. To this doubt the anſwer is this: Of things which are, ſome are poſitiue, other priuatiue. Things poſitiue, are all ſubſtances together with thoſe their properties, effects, inclinations, and affections, which the Lord hath created and imprinted in their natures. That thing is called priuatiue, which granteth or preſuppoſeth the abſence of ſome ſuch thing, as ought to be in a thing. Such a thing is ſinne, the which properly, and of it ſelfe is not any thing created, and exiſting; but rather the abſence of that good which ought to be in the creature?

Theoph. *How many parts are there of ſinne?*

Theol. Two, A defect, or impotency; and is a confuſion or diſturbance of all the powers and actions of the creature.

Theoph. *What is that which you call impotency?*

Theol. Impotency is nothing elſe, but the very want or loſſe of that good, which God hath ingrafted in the nature of his creature.

Theoph.

Theoph. *After what manner was the fall effected?*

Theol. Firſt, God created his reaſonable creatures good indeede, but withall changeable, as we haue ſhewed before. For to be vnchangeably good, is proper to God alone. Secondly, God tryed their obedience in thoſe things about which they were conuerſant. Deut. 13. 13. *Thou ſhalt not hearken to the words of the Prophet, or vnto that dreamer of dreames: for the Lord your God prooueth you, to know whether you loue the Lord your God, with all your heart, and with all your ſoule.* Thirdly, in this triall God doth not aſsiſt them with new grace to ſtand, but for iuſt cauſes forſaketh them. Laſtly, after God hath forſaken them, and left them to themſelues, they fall quite from God: no otherwiſe, then when a man ſtaying vp a ſtaffe from the ground, it ſtandeth vpright, but if hee neuer ſo little withdraw his hand, it falleth of it ſelfe.

Theoph. *What creatures were they that did fall?*

Theol. Men, and Angels.

Theoph. *What is the fall of Angels?*

Theol. The fall of Angels, is that, by which the vnderſtanding, pointing at a more excellent eſtate, and of it owne accord approouing the ſame, together with the will

will making especiall choice thereof, they albeit they might freely by their integritie haue chosen the contrarie, were the sole instruments of their fall from God, 2. Pet. 2.4. *If God spared not the Angels which sinned, but cast them downe into hell, and deliuered them into chaines of darknesse, to be kept vnto damnation, &c.* Iud. 6. *The Angels which kept not their first estate, but left their owne habitation, he hath reserued in euerlasting chaines, &c.* Ioh. 8. 44. *He was a murtherer from the beginning, and continued not in the truth: for there is no truth in him.*

Theoph. *What must I consider in the fall of Angels?*

Theol. First, their corruption arising from their fall, which is the deprauation of their nature.

Theoph. *Wherein standeth this deprauation?*

Theol. It is either that fearefull malice and hatred, by which they set themselues against God; or their insatiable desire to destroy mankinde; to the effecting whereof, they neglect neither force nor fraude. 1. Ioh. 3.8. *He that committeth sinne, is of the diuell, because the diuell sinned from the beginning. For this cause was the Sonne of God reuealed, to dissolue the workes of the diuell.* 1. Pet. 5.8. *Your aduersarie the diuell goeth about, like a roaring lyon,*

yon, seeking whom he may deuoure. Eph. 6. 12. *For we striue not against flesh and blood, but against Principalities, and powers, and worldly gouernors, the princes of darkenesse of this world, against spirituall wickednesses, which are in superceleſtiall things.*

Theoph. *What must I further consider?*

Theol. II. Their degree, and diuersitie: for of these Angels, one is chiefe, and the rest attendants.

Theoph. *Who is chiefe?*

Theol. The chiefe is Beelzebub, prince of the rest of the diuels and the world, farre aboue them all in malice. Matth. 25. 41. *Away from me ye cursed, into euerlasting fire, prepared for the diuell and his angels.* 2. Cor. 4. 4. *Whose minds the god of this world hath blinded.* Reuel. 12. 7. *And there was warre in heauen. Michael, and his Angels fought with the Dragon, and the Dragon and his Angels fought.*

Theoph. *Whom call you his ministring Angels?*

Theol. Such as waite vpon the diuell, in accomplishing his wickednesse.

Theoph. *In the last place, what must I consider?*

Theol. Their punishment.

Theoph. *How was that?*

Theol. God, after their fall, gaue them o-

uer to perpetuall torments, without a hope of pardon. Iude v. 6. 2. Pet. 2.4. *ſpared not the Angels that had ſinned, but them downe into hell, and deliuered them chaines of darkneſſe, to be kept vnto damnat*

Theoph. *Why did God this?*

Theol. This hee did: firſt, to admon men, what great puniſhment they deſerue Secondly, to ſhew, that grieuous ſinnes mu more grieuouſly be puniſhed.

Theoph. *Why was their fall ſo grieuous?*

Theol. The fall of Angels was the mo grieuous, becauſe both their nature w more able to reſiſt, and the diuell was t firſt founder of ſinne.

Theoph. *Is their puniſhment all alike in ſelfe?*

Theol. No: for it is eaſier, or more gri uous.

Theoph. *Tell me I pray you their more ea puniſhment?*

Theol. Their eaſier puniſhment is doubl The firſt, is their deiection from heaue 2. Pet. 2.4. *God caſt the Angels that ſinned in hell.* The ſecond, is the abridging and limit tion of their power, Iob 1. 12. *The Lord ſa vnto Satan, Behold, all that hee hath is in th hand, onely vpon him lay not thine hand.*

Theoph. *What is their more grieuous puniſh ment?*

Theo

Theol. The more grieuous paine, is that torment in the deepe, which is endleſſe and infinite, in time and meaſure. Luk. 8. 31. *And they beſought him, that he would not command them to goe downe into the deepe.*

CHAP. XI.

Of mans fall, and diſobedience.

Theoph. *I muſt not forget how far you haue gone, and whether you intend: you ſaid that Gods predeſtination was accompliſhed by the creation, and the fall: I haue heard you of the creation of Angels and men, and not without feare of the fal of Angels: but I pray you what was Adams fall?*

Theol. Adams fall was his willing reuolting to diſobedience, by eating the forbidden fruit.

Theoph. *What may I note in Adams fall?*

Theol. Three things: 1. the manner: 2. greatneſſe: 3. the fruit of it.

Theoph. *After what manner was his fall?*

Theol. The manner of Adams fall was on this ſort: Firſt, the diuell, hauing immediately before fallen himſelfe, inſinuateth vnto our firſt parents, that both the puniſhment for eating the forbidden fruite was vncerten, and that God was not true in his word

vnto them. Secondly, by this his legerde-
maine, hee blindeth the eyes of their vnder-
ſtanding. Thirdly, beeing thus blinded, the
begin to diſtruſt God, and to doubt of God
fauour. Fourthly, they thus doubting, a
mooued to beholde the forbidden fruit
Fifthly, they no ſooner ſee the beauty ther
of, but they deſire it. Sixthly, that they m
ſatisfie their deſire, they eate of the fruit
which by the hands of the woman, was t
ken from the tree: by which acte they b
come vtterly diſloyall to God, *Gen.* 3. 1, 2,
4, 5, 6, 7, 8.

Theoph. *Did they without conſtraint w
lingly fall?*

Theol. Yea: thus without conſtrain
they willingly fall from their integrity, Go
vpon iuſt cauſes leauing them to themſelue
and freely ſuffering them to fall. For w
muſt not thinke, that mans fall was either b
chance, or God not knowing it, or bare
winking at it, or by his bare permiſsion, o
againſt his will: but rather miraculouſly
not without the will of God, but yet witho
all approbation of it.

Theoph. *What was the greatneſſe of this fall*

Theol. The greatneſſe of this tranſgre
ſion muſt bee eſteemed, not by the externa
obiect, or the baſeneſſe of an apple, but by
the

the offence it containeth against Gods maiesty.

Theoph. *What were the trespasses committed in the action, which might make the fall appeare more grieuous.*

Theol. The first is, doubting of Gods word. 2. Want of faith. For they beleeue not Gods threatning, (*In the day ye eate thereof, ye shall die the death.*) But beeing bewitched with the deuils promise, (*ye shall be like gods*) they cease to feare Gods punishment, and are inflamed with a desire of greater dignity. 3. Their curiositie, in forsaking Gods word, and seeking other wisedome. 4. Their pride, in seeking to magnifie themselues, and to become like God. 5. Contempt of God, in transgressing his commaundements against their own conscience. 6. In that they preferre the diuell before God. 7. Ingratitude, who, in as much as in them lyeth, expell Gods spirit dwelling in them, and despise that blessed vnion. 8. They murther both themselues and their progenie.

Theoph. *What were the fruits and effects of this fall?*

Theol. Out of this corrupt estate of our first parents, arose the estate of infidelity or vnbeleefe, whereby God hath included all men vnder sinne, that hee might manifest

his mercy in the ſaluation of ſome, and his iuſtice in condemnation of others. Rom. 11. 32. *God hath ſhut vp all men in vnbeliefe, that hee might haue mercy on all,* Gal. 3. 22. *The Scripture hath concluded al vnder ſinne, that the promiſe by the faith of Ieſus Chriſt ſhould be giuen to them that beleeue.*

Theoph. *What are we in this eſtate to conſider?*

Theol. Sinne, and the puniſhment of ſinne.

Theoph. *Sinne, how manifold is it?*

Theol. Threefolde.

Theoph. *Which is the firſt?*

Theol. The participation of Adams both *tranſgreſſion* and *guiltineſſe*: whereby in his ſinne, all his poſterity ſinned, Rom. 5. 12. *As by one man ſinne entred into the world, and by ſin death, ſo death entred vpon all men, in that all men haue ſinned.*

Theoph. *Is there any reaſon why that in Adams ſinne, all his poſterity ſhould ſinne?*

Theol Yes verily: for *Adam* was not then a priuatte man, but repreſented all mankind and therefore looke what good he receiued from God, or euill elſwhere, both were common to others with him. 1. Cor. 15. 22. *As in Adam all men die, ſo in Chriſt all men riſe againe.*

Againe, when Adam offended, his poſte-

ritie

ritie was in his loines, from whom they should by the course of nature issue: and therefore take part of the guiltinesse with him. Heb. 7. 9, 10. *And to say as the thing is, Levi, &c. payed tythes to Abraham: for hee was yet in the loines of his father Abraham, when Melchi-sedeck met him.*

CHAP. XII.

Of Originall sinne.

Theoph. *I see well that Adam sinned, and in him all his posteritie, doth any other transgression arise out of Adams transgression?*

Theol. Yea: out of the former transgression ariseth another, namely Originall sinne.

Theoph. *What is Originall sinne?*

Theol. That corruption ingendered in our first conception, whereby euery facultie of soule and bodie is prone and disposed to euill. Psal. 51. 1. *I was borne in iniquitie, and in sinne hath my mother conceiued me.* Gen. 6. 5. Tit. 3. 3. *We our selues were in times past vnwise, disobedient, deceiued, seruing the lusts and diuers pleasures, liuing in maliciousnesse and enuie, hatefull, and hating one another.* Heb. 12. 1. *Let vs cast away euery thing that presseth downe, and the sinne that hangeth so fast on.*

Theoph. *What may we learne from hence?*

Theol. By this wee see that sinne is not a corruption of mans substance, but onely of faculties: otherwise neither could mens soules bee immortall, nor Christ take vpon him mans nature.

Theoph. *Are all his posteritie partakers of it?*

Theol. Yea: all *Adams* posteritie is equally partaker of this corruption.

Theoph. *Why then doth it not shew it selfe equall in all?*

Theol. Because some haue the Spirit of sanctification, some the spirit, onely to bridle corruption, some neither.

Theoph. *How commeth the propagation or deriuing of sin from the parents to the children?*

Theol. The propagation of sinne, from the parents to the children, is either because the soule is infected by contagion of the body, as a good oyntment by a fustie vessell, or because God, in the very moment of creation and infusion of soules into infants, doth vtterly forsake them. For as *Adam* receiued the image of God, both for himselfe and others: so did hee lose it from himselfe and others.

Theoph. *Are we to search into it?*

Theol. Whereas the propagation of sinne is a common fire in a towne, men are not so much

much to ſearch how it came, as to be carefull how to extinguiſh it.

Theoph. *That we may the better know originall ſinne in the ſeuerall faculties of mans nature, what circumſtances muſt be conſidered.*

Theol. Three.

Theoph. *Name them I pray you?*

Theol. 1. How much of Gods image we yet retaine. 2. How much ſinne man receiued from *Adam*: 3. The increaſe therof afterward.

Theoph. *How much of Gods image remaineth in the minde?*

Theol. The remnant of Gods image, is certaine notions concerning good and euill: as, that there is a God, and that the ſame God puniſheth tranſgreſsions: that there is an euerlaſting life: that we muſt reuerence our ſuperiours, and not harme our neighbours.

Theop. *What, & of what vſe are thoſe notions?*

Theol. They are both generall and corrupt, and haue none other vſe, but to bereaue man of all excuſe before Gods iudgement ſeat. Rom. 1. 19, 20. *That which may be knowne concerning God, is manifeſt in them: for God hath ſhewed it vnto them. For the inuiſible things of him, that is his eternal power and Godhead, are ſeene by the creation of the world, being conſidered in his workes, to the intent they ſhould be without excuſe.*

Theoph.

Theoph. *What ſinnes did mans minde receiue from Adam?*

Theol. Theſe, as firſt Ignorance, namely, a want, or rather a depriuation of knowledge in the things of God, whether they concerne his ſincere worſhip, or eternall happineſſe. 1. Cor. 2. 14. *The naturall man perceiueth not the things of the ſpirit of God, for they are fooliſhneſſe vnto him, neither can he know them becauſe they are ſpiritually diſcerned.* Rom. 8. 7. *The wiſedome of the fleſh is enmitie with God, for it is not ſubiect to the law of God, neither indeede can be.*

II. Impotencie, whereby the minde of it ſelfe is vnable to vnderſtand ſpirituall things, though they be taught. Luk. 24. 45. *Then opened he their vnderſtanding, that they might vnderſtand the Scriptures.* 2. Cor. 3. 5. *Not that we are ſufficient of our ſelues, to thinke any thing as of our ſelues: but our ſufficiencie is of God.*

III. Vanitie, in that the minde thinketh falſhood truth, and truth falſhood. Eph. 4. 7. *Walke no more as other Gentiles, in the vanity of your vnderſtanding.* 1. Cor. 1. 21. *It pleaſed God by the fooliſhnes of preaching, to ſaue thoſe which beleeue.* 23. *We preach Chriſt crucified, to the Iewes a ſtumbling blocke, but to the Grecians fooliſhneſſe.* Prou. 14. 12. *There is a way which ſeemeth*

neth good in the eyes of men, but the end thereof is death?

IV. A naturall inclination onely to conceiue and deuiſe the thing which is euil. Gen. 6.5. *The Lord ſaw that the wickednesſe of man was great vpon earth, and all the imaginations of the thoughts of the heart were onely euill continually*, Ier. 4 22. *They are wiſe to doe euill, but to doe well they haue no knowledge.*

Theoph. *What vſe is to be made of this?*

Theol. Hence it is apparant, that the originall, and as I may ſay, the matter of all hereſies, is naturally engraffed in mans nature. And this is worthy the obſeruation of ſtudents in diuinity.

Theoph. *The third circumſtance to be conſidered concerning originall ſinne you ſaid was the encreaſe of it afterward, how is that?*

Theol. The encreaſe of ſinne in the vnderſtanding, is I. a reprobate ſenſe, when God withdraweth the light of nature. Ioh. 12 40. *He that blinded their eies and hardened their hearts, leaſt they ſhould ſee with their eyes, and vnderſtand with their hearts, and I ſhould heale them, and they bee conuerted*, Rom. 1.28. *As they regarded not to know God, ſo God deliuered them vp vnto a reprobate mind, to do thoſe things which are not conuenient.* II. The ſpirit of ſlumber, Rom. 11.8. *God hath giuen them*

the

the ſpirit of ſlumber, &c. III. A ſpiritual drunkenneſſe, Eſay 29.9. *They are drunken, but not with wine, they ſtagger, but not by ſtrong drinke.* IV. Strong illuſions. 2. Theſſ. 2. 11. *God ſhall ſend them ſtrong illuſions, and they ſhall beleeue lyes.*

Theoph. *Is there no remnant of Gods image in the conſcience?*

Theol. The remnant of Gods image in the conſcience, is an obſeruing and watchfull power, like the eye of a keeper, reſerued in man, partly to reprooue, partly to repreſſe the vnbridled courſe of his affections, Rom. 2.15. *Which ſhew the effect of the law written in their hearts, their conſcience alſo bearing witneſſe, and their thoughts accuſing one another or excuſing.*

Theoph. *What hath the conſcience receiued from Adam?*

Theol. That which the conſcience hath receiued of *Adam*, is the impureneſſe thereof. Tit. 1.15. *To them that are defiled and vnbeleeuing, nothing is pure, but euen their minds and conſciences are defiled.*

Theoph. *How many are the effects of this impurity?*

Theol. Three, the firſt, is to excuſe ſinne: as, if a man ſerue God outwardly, he will excuſe and cloake his inward impietie. Mark. 10.19.

10.19,20. *Thou knoweſt the commandements, Thou ſhalt not, &c. Then he anſwered, and ſaid, Maſter, all theſe things haue I obſerued from my youth.* Againe, it excuſeth intents not warranted in Gods word, 1. Chro 13.9. *When they came to the threſhing floore of Chidon, Vzza put forth his hand to hold the Arke, for the axe did ſhake it.*

The ſecond, is to accuſe and terrifie for doing good. This we may ſee in ſuperſtitious idolaters, who are grieued when they omit to performe counterfait & idolatrous worſhip to their gods, Coloſ. 2,21,22. *Touch not, taſt not, handle not, which all periſh with vſing, and are after the commandements and doctrines of men,* Eſay 29.13. *And their feare toward me was taught them by the precept of men.*

The third, is to accuſe and terrifie for ſin. Gen. 50.15. *When Ioſephs brethren ſaw that their father was dead, they ſaid; It may be that Ioſeph will hate vs, and will pay vs againe all the euill, which wee did vnto him,* Ioh. 8.9. *And when they heard it, being accuſed by their owne conſciences, they went out one by one,* 1. Ioh. 3.20. *If our heart condemne vs, God is greater then our heart.* Though the conſcience ſhall accuſe a man truely, yet that will not argue any holineſſe in it: Which appeareth, in that *Adam* in his innocency had a God, yet no accuſing conſcience. Theoph.

Theoph. *What is impureneſſe increaſed in the conſcience?*

Theol. Impureneſſe increaſed in the conſcience, is firſt ſuch a ſenſeleſſe numneſſe, that it can hardly accuſe a man of ſinne. Eph. 4.19. *Who being paſt feeling haue giuen themſelues to wantonneſſe, to worke all vncleanneſſe, euen with greedineſſe.* 1. Tim. 4.2. *Hauing their conſciences burned with an hot iron.*

Theoph. *Whence ſpringeth this ſenſelesneſſe?*

Theol. From a cuſtome in ſinning. 1. Sam. 25.37. *Then in the morning, when the wine was gone out of Nabal, his wife tolde him thoſe words, and his heart died within him, and he was like a ſtone.*

Theoph. *Is this all?*

Theol. No, for to it is added ſome grieuous horrour, and terrour of the conſcience, Gen. 4.14. *Behold, thou haſt caſt me this day from the earth, and from thy face ſhall I be hid?* and verſe 13. *My puniſhment is greater then I can beare.* The Symptomes of this diſeaſe, are blaſphemies, trembling of body, fearefull dreames. Act. 24.26. *And as he diſputed of righteouſneſſe, and temperance, and the iudgement to come, Felix trembled, &c.* Dan. 5.9. *Then the Kings countenance was changed, and his thoughts troubled him, ſo that the ioynts of his loynes were looſed, and his knees ſmote one againſt*

gainſt the other.

Theoph. *What is the remnant of Gods image in the will?*

Theol. In the will, the remnant of Gods image, is a free choice. Firſt, in euery naturall action, belonging to each liuing creature, as to nouriſh, to engender, to mooue, to perceiue. Secondly, in euery humane action, that is, ſuch as belong to all men; and therefore man hath free-wil in outward actions, whether they concerne manners, a family, or the common-wealth, albeit both in the choice and refuſall of them it be very weake. Rom. 2. 14. *The Gentiles which haue not the Law, by nature doe thoſe things which are of the Law.*

Theoph. *What did the will receiue?*

Theol. I. An impotencie, whereby it can not will, or ſo much as luſt after that, which is indeede good, that is, which may pleaſe and be acceptable to God. 1. Cor. 2. 14. *The naturall man perceiueth not the things of the Spirit of God, for they are fooliſhneſſe vnto him: neither can hee know them, becauſe they are ſpiritually diſcerned.* Rom. 5. 6. *Chriſt, when we were yet of no ſtrength, at his time died for the vngodly.* 2. Tim. 2. 26. Phil. 2. 13. *It is God which worketh in you both the will and the deed, euen of his good pleaſure.*

II. An

II. An inward rebellion, whereby it vtterly abhorreth that which is good, desiring and willing that alone which is euill.

Theoph. *What may I obserue hence?*

Theol. By this it appeareth, that the will is no agent, but a meere patient in the first act of conuersion to God, and that by it selfe it can neither begin that conuersion, or any other inward and sound obedience due to Gods Law.

Theoph. *What did the affections receiue?*

Theol. A disorder, by which they therefore are not well affected, because they eschew that which is good, and pursue that which is euill. Gal. 5.24. *They that are Christs, haue crucified the flesh with the affections and lusts thereof.* Rom. 1.26. *Therefore God gaue them ouer to filthy lusts,* 1. King. 22.8. *The king of Israel said vnto Iehosaphat, yet is there one of whom thou mayest take counsell, but him I hate, &c.* and 21.4. *Therefore Achab came home to his house discontented and angrie, for the word which Naboth spake vnto him, and he laid himselfe on his bedde, turning away his face least he should eate meate.*

Theoph. *What hath the bodie receiued?*

Theol. I. Fitnesse to beginne sinne. This doth the bodie in transporting all obiects and occasions of sinne to the soule. *Gen.* 3.6. *The woman*

woman ſeeing that the tree was good for meate, and pleaſant to the eyes, &c. tooke of the fruit thereof, and did eate. II. A fitneſſe to execute ſinne, ſo ſoone as the heart hath begunne it. Rom. 6. *Neither giue your members as weapons of iniuſtice to ſinne.* and verſ. 19. *As you haue giuen your members as ſeruants to vncleanneſſe and iniquitie, to commit iniquitie, &c.*

CHAP. XIII.

Of Actuall ſinne.

Theoph. *You haue done? I thinke with the doctrine of Originall ſinne, what is next?*

Theol. After Originall ſinne in *Adams* poſteritie, Actuall tranſgreſsion taketh place.

Theoph. *Actuall ſinne of how many kinds is it?*

Theol. It is either inward or outward.

Theoph. *Which call you inward?*

Theol. That which is of the minde, will, and affections.

Theoph. *What is the actuall ſin of the minde?*

Theol. The euill thought or intent thereof, contrarie to Gods Law.

Theoph. *Giue me examples of euill thoughts?*

Theol. God (the onely knower of the

heart) hath in diuers places there ſet downe in his word. is I. That there is no God. Pſal. 10.4. *The wicked is ſo proud, that he ſeeketh not for God, hee thinketh alwaies there is no God.* Pſal. 14. 1. *The foole ſaith in his heart, there is no God.* II. That there is neither prouidence nor preſence of God in the world. Pſal. 10.11. *He hath ſaid in his heart, God hath forgotten: he hideth away his face, and will neuer ſee.* v. 13. *Wherefore doth the wicked contemne God? he ſaith in his heart, thou wilt not regard.* III. It imagineth ſafegard to it ſelfe from all perils Pſal. 10.6. *He ſaith in his heart, I ſhall neuer be mooued, nor be in danger.* Reu. 18. 7. *She ſaith in her heart, I ſit being a Queene, and am no widow, and ſhall ſee no mourning.* IV. It eſteemeth it ſelfe more excellent then other. Apoc. 18. 7. *I ſit as a Queene.* Luke 18. 11. *The Phariſie ſtanding thus, prayed to himſelfe, I thanke thee, O God, that I am not as other men are, extortioners, vniuſt, adulterers, nor yet as this Publican,* verſ. 12. *I faſt twiſe in the weeke, and giue tyth of all my poſſeſſions.* V. That the Goſpel of Gods kingdome is meere fooliſhneſſe. 1. Cor. 2. 14. *The naturall man perceiueth not the things of the ſpirit of God, for they are fooliſhneſſe vnto him.* VI. To think vncharitably and maliciouſly of ſuch as ſerue God ſincerely. Matth. 12. 24. *When the Phariſies*

Phariſies heard that, they ſaid, he caſteth not out diuels but by the prince of diuels, Pſal. 74. 8. *They ſaid in their hearts, let vs deſtroy them altogether.* VII. To thinke the day of death farre off, Eſa. 28. 15. *Ye haue ſaid, we haue made a couenant with death, & with hell, we are at agreement, though a ſcourge runne ouer and paſſe through, it ſhall not come at vs.* VIII. That the paines of hell may be eſchewed, in the place before mentioned, they ſay, *With hell haue we made agreement.* IX. That God will deferre his both particular and laſt generall comming to iudgement. Luk. 12. 19. *I will ſay vnto my ſoule, ſoule thou haſt much goods laid vp for many yeares*, and verſ. 45. *If that ſeruant ſay in his heart, my maſter wil deferre his comming, &c.*

Theoph. *It is not neceſſary to know theſe things?*

Theol. Yes, vndoubtedly for many carnall men pretend their good meaning: but when God openeth their eies, they ſhall ſee theſe rebellious thoughts riſing in their minds, as ſparkles out of a chimney.

Theoph. *Which is the euil thought of the will and affections?*

Theol. Euery wicked motion, inclination, and deſire, Gal. 5. *The fleſh luſteth againſt the ſpirit.*

Theoph. *Descend I pray to actuall sin which is outward, what is it?*

Theol. An actuall outward sinne, is that, to the committing whereof, the members of the body doe, together with the faculties of the soule, concurre. Such sinnes as these are infinite. Psal. 40. 12. *Innumerable troubles haue compassed me, my sinnes haue taken such hold vpon me, that I am not able to looke vp: yea, they are more in number then the haires of mine head.*

Theoph. *Deuide this actuall sinne?*

Theol. It is of omission or commission.

Theoph. *How are both these committed?*

Theol. In words or deeds.

Theoph. *What must I obserue in the sinne of commission?*

Theol. These two points. The degrees in committing a sinne, and the differences of sinnes committed.

Theoph. *How many degrees are there?*

Theol. The degrees, are in number foure. Iam. 1. 14, 15. *Euery man is tempted, when he is drawne away by his owne concupiscence, and is enticed: then when lust hath conceiued, it bringeth forth sinne, and sinne when it is finished, bringeth forth death.*

Theoph. *Which is the first?*

Theol. The first degree, is temptation, where-

whereby man is allured to ſinne.

Theoph. *How doth Satan this?*

Theol. By offering to the minde that which is euill. Ioh.13.2. *The diuell had now put into the heart of Iudas Iſcariot Simons ſonne to betray him.* Act.5.3. *Peter ſaid to Ananias, Why hath Satan filled thine heart that thou ſhouldſt lye, &c.* 1.Chr.21.1. *And Satan ſtood vp againſt Iſrael, and prouoked Dauid to number Iſrael.*

Theoph. *Vpon what occaſion is this often alſo effected?*

Theol. Vpon occaſion of ſome externall obiect, which the ſenſes perceiue, Iob 31.1. *I haue made a couenant with mine eyes, Why then ſhould I looke vpon a maide?*

Theoph. *Which are the parts of temptation?*

Theol. Abſtraction, and ineſcation.

Theoph. *What is abſtraction?*

Theol. The firſt cogitation of committing ſinne, whereby the minde is withdrawne from Gods ſeruice, to the which it ſhould be alwaies ready preſt, Luk.10.27. *Thou ſhalt loue the Lord thy God with all thy heart, and all thy ſoule, with all thy thought.*

Theoph. *What is ineſcation?*

Theol. That whereby an euill thought conceiued, and for a time retained in the minde by delighting the will and affections,

doth, as it were, lay a bait for them to draw them to consent.

Theoph. *Which is the second degree?*

Theol. Conception, which is nothing else but a consent and resolution to commit sinne, Psal. 7.14. *He shall trauaile with wickednesse, he hath conceiued mischiefe, but hee shall bring forth a lie?*

Theoph. *Which is the third degree?*

Theol. The birth of sinne, namely, the committing of sinne, by the assistance both of the faculties of the soule, and the powers of the body.

Theoph. *Which is the fourth degree?*

Theol. Perfection, when sinne beeing by custome perfect, and, as it were ripe, the sinner reapeth death, that is, damnation.

Theoph. *How doth this appeare?*

Theol. In the example of Pharaoh: wherefore custome in any sinne is fearefull.

Theoph. *Shew me the differences of sinne actually committed?*

Theol. They are fiue, as first, to consent with an offendour, and not actually to commit sinne, Eph. 5.11. *Haue no fellowship with the vnfruitfull workes of darknesse, but reproue them rather.*

Theoph. *Repeate the manner of waies how this is done?*

Theol.

Theol. They alſo are three, as 1. When as a man in iudgement ſomewhat alloweth the ſinne of another. Numb. 20. 6. 10. *Moſes and Aaron gathered the congregation together before the rocke, and Moſes ſaid vnto them, Heare now ye rebels: ſhal we bring you water out of the rock?* verſ. 12. *The Lord ſpake to Moſes and Aaron, becauſe ye beleeued me not, to ſanctifie me in the preſence of the children of Iſrael into the land which I haue giuen them.*

II. When the heart approoueth in affection and conſent. Hither may wee referre both the Miniſters and the Magiſtrates, concealing and winking at offences. 1. Sam. 2. 23. *Elie ſaid, Why doe ye ſuch things? for of all this people I heare euill of you. Do no more my ſonnes, &c.* Now that *Elies* will agreeth with his ſonnes ſinnes, it is manifeſt, verſ. 29. *Thou honoureſt thy children aboue me.*

III. Indeede, by counſell, preſence, entiſement. Rom. 1. 31. *They doe not onely doe the ſame, but alſo fauour them that doe them.* Mark. 6. 25, 26. *Shee ſaid vnto her mother, What ſhall I aske? and ſhee ſaid, Iohn Baptiſts head; &c.* Act. 22. 20. *When the blood of thy Martyr Steuen was ſhedde, I alſo ſtood by, and conſented vnto his death, and kept the clothes of them that ſlue him.*

Theop. *Which is the ſecond difference?*

Theol. To ſinne ignorantly, as when a man doth not expreſly and diſtinctly know whether that which hee doth, bee a ſinne or not, or if he knew it, did not acknowledg and marke it. 1. Tim. 1. 23. *I before was a blaſphemer, and a perſecutor, and an oppreſſour: but I was receiued to mercie, for I did it ignorantly through vnbeleefe.* Numb. 35. 22, 23, 24. *If hee puſhed him vnaduiſedly and not of hatred, or caſt vpon him any thing without laying of waite, or any ſtone, (whereby he might be ſlaine) and ſaw him not, or cauſed it to fall vpon him, and he dy'd, and was not his enemie, neither ſought him any harme. Then the congregation ſhall iudge betweene the ſlayer, and the auenger of blood, according to theſe lawes.* 1. Cor. 4. 4. *I knew nothing by my ſelfe, yet am I not thereby iuſtified.* Pſal. 19. 13. *Cleanſe me from my ſecret ſinnes.*

Theoph. *Which is the third difference?*

Theol. To ſinne vpon knowledge, but of infirmitie, as when a man fearing ſome imminent danger, or amazed at the horrour of death, doth againſt his knowledge denie that truth, which otherwiſe hee would acknowledge and embrace. Such was *Peters* fall, ariſing from the ouermuch raſhneſſe of the minde, mingled with ſome feare. Thus all men offend, when the fleſh, and inordinate deſires ſo ouer-rule the will and euery

good

good endeauour, that they may prouoke man to that, which hee from his heart deteſteth. Rom. 7.19. *I doe not the thing which I would, but the euill which I would not, that doe I.*

Theoph. *Which is the fourth difference?*

Theol. Preſumptuous ſinning vpon knowledge. Pſal. 19.13. *Keepe thy ſeruant from preſumptuous ſinnes: let them not reigne ouer mee.* Hitherto belongeth, I. euery ſinne committed with an high hand, that is, in ſome contempt of God. Numb. 15.30. *The perſon that doth preſumptuouſly, &c. ſhall bee cut off from among his people: becauſe he hath deſpiſed the word of the Lord, and hath broken his commandement.* II. Preſumption of Gods mercie in doing euill. Eccl. 8.11. *Becauſe ſentence againſt an euill worke is not executed ſpeedily, therefore the heart of the children of men is fully ſet in them to doe euill.* Rom. 2.4. *Deſpiſeſt thou then the riches of his bountifulneſſe? &c. not knowing that the bountifulneſſe of God leadeth thee to repentance, &c.*

Theoph. *Which is the fifth difference?*

Theol. To ſinne vpon knowledge and ſet malice againſt God, and to this is the ſinne againſt the holy Ghoſt referred.

CHAP.

CHAP. XIV.

Of the punishment of sinne.

Theoph. *Hitherto you haue intreated of sin wherewith all mankinde is infected, What followeth?*

Theol. In the next place succeedeth the punishment of sinne.

Theoph. *How manifold is it?*

Theol. Threefolde.

Theoph. *Which is the first?*

Theol. In this life.

Theoph. *How many waies?*

Theol. Diuers.

Theoph. *Repeate them I pray you?*

Theol. The first concerneth the bodie either in the prouision with trouble for the things of this life, Gen. 3. 17. Or a proneness to disease, Matth. 9. 2. *Some be of good comfort thy sinnes bee forgiuen thee.* Ioh. 5. 14. *Behold, thou art made whole, sinne no more, least a worse thing fall vpon thee,* Deut. 28. 21, 22. *The Lord shall make the pestilence cleaue vnto thee vntill he hath consumed thee from the land, &c.* Or shame of nakednesse. Gen. 3. 7. Or in womans paines in childbirth, Gen. 3. 16. *Vnto the woman he said, I will greatly increase thy sorrowes, and thy conceptions: in sorrow shalt thou bring forth children.* Theoph.

Theoph. *Is not the soule punished as well as the body?*

Theol. The soule is punished with trembling of conscience, care, trouble, hardnesse of heart, and madnesse, Deut. 28. 28. *The Lord shall smite thee with madnes, and with blindnes, and with astonying of heart.*

Theoph. *I heare how the body apart, and the soule apart are punished, is not the whole man punished also?*

Theol. Yea: the whole man is punished, I. with fearefull subiection to the regiment of Satan. Col. 1. 13. *Which freede vs from the power of darkenesse, and translated vs into the kingdome of his beloued Sonne,* Heb. 2. 14. *Hee also himselfe tooke part with them, that he might destroy through death, him that had power of death, that is, the diuell.* II. A separation from the fellowship of God, and trembling at his presence, Eph. 4. 18. *Hauing their cogitation darkened, and beeing strangers from the life of God,* Gen. 3. 10. *I heard thy voice in the garden, and was afraid, because I was naked, therefore I hid my selfe.* III. Vpon a mans goods, diuers calamities and dammages. Deut. 28. 29. *Thou shalt euer be oppressed with wrong, and be powled, and no man shall succour thee, &c.* to the end of the chapter. To this place may be referred a distinction of Lordships:

ſhips: and of this commeth a care to enlarge them, and bargaining with all manner of ciuill ſeruitudes. IV. The loſſe of that lordly authority, which man had ouer all creatures: alſo their vanity, which is not onely a weakening, but alſo a corrupting of that excellency of the vertues and powers which God at the firſt put into them. Rom. 8.20,21. *The creature is ſubiect to vanity, not of it owne will, but by reaſon of him, which hath ſubdued it vnder hope, &c.* V. In a mans name, infamie, and ignominie ſometimes after his death, Ierem. 24.9.

Theoph. *It ſeemes that ſinne is odious to God, which in this life, is ſo puniſhed, what puniſhment belongeth to it at the laſt gaſpe?*

Theol. Death, or a change like vnto death. Rom. 6.23. *The wages of ſinne is death.*

Theoph. *How is it puniſhed after this life?*

Theol. Euen by eternall deſtruction from Gods preſence, and his exceeding glory. 2. Theſſ. 1.9 *Who ſhal be puniſhed with euerlaſting perdition from the preſence of God, and the glory of his power.*

CHAP. XV.

Of Election, and of Ieſus Chriſt the foundation thereof.

Theoph. *You tolde me in the ſeauenth chap.*

ter (as I remember) that Gods decree, in as much as it concerneth man, is called Predestinatiō: you taught me what it is, & by what means it is accō plished, namely by the Creation & the Fall: now I pray you which are the parts of predestination?

Theol. Predestination hath two parts; Election, and Reprobation, 1. Thes. 5. 9. *God hath not appointed vs to wrath, but to obtaine salvation by the meanes of our Lord Jesus Christ.*

Theoph. *What is Election?*

Theol. Gods decree, wherby on his owne free-will, hee hath ordained certaine men to saluation, to the praise of the glory of his grace, Eph. 1. 4, 5, 6. *He hath chosen vs in him, before the foundation of the world, according to the good pleasure of his will, to the prayse of the glory of his grace.*

Theoph. *What name may I giue to this decree?*

Theol. This decree, is that booke of life, wherein are written the names of the Elect. Reu. 20 12. *Another booke was opened, which is the book of life, and the dead were iudged of those things, that were written in the bookes, according to their workes*, 2. Tim. 2. 19. *The foundation of God remaineth sure, and hath this seale, the Lord knoweth who are his.*

Theoph. *Why is it called a booke?*

Theol. Because as Captaines haue a booke wherein

wherein they write the names of their ſouldiers and Cities: a Regiſter, in which are recorded the names of their citizens: ſo God hath his decree of Election, in which hee regiſtreth all that belong vnto him.

Theoph. *Why call the Scriptures it the booke of life?*

Theol. Becauſe none are written in it, but ſuch as belong to euerlaſting life.

Theoph. *Why hath not God a booke of death?*

Theol. Why? what Captaine will keepe a booke of ſuch ſouldiers as belong not vnto him? what City of citizens not belonging to it? God will not keepe a booke for the wicked, they muſter vnder another Generall, and belong to another City, to Babylon, not to Ieruſalem.

Theoph. *What is the execution of this decree?*

Theol. An action, by which God, euen as hee purpoſed with himſelfe, worketh all thoſe things, which hee decreed for the ſaluation of the Elect. For they whome God elected to this ende, that they ſhould inherit eternall life, were alſo elected to thoſe ſubordinate meanes, whereby, as by ſteppes, they might attaine this ende, and without which it were impoſsible to attain to it. Rom. 8. 29, 30. *Thoſe which he knew before, he alſo predeſtinate to be made like to the image of his Sonne,*

that

hat he might bee the firſt borne amongſt many rethren: Moreouer, whom hee predeſtinate, hem he called, whom he called, them to be iuſtifi-d, and whom he iuſtified, them alſo he glorified.

Theoph. *What things appertaine to the exe-cution of this decree?*

Theol. Firſt, the foundation. Secondly, he meanes. Thirdly, the degrees.

Theoph. *What is the foundation?*

Theol. Chriſt Ieſus, called of his Father from all eternitie, to performe the office of the Mediatour, that in him, all thoſe which ſhould be ſaued, might be choſen. Heb. 5. 5. *Chriſt tooke not to himſelfe this honour, to bee made the high prieſt, but he that ſaid vnto him, Thou art my Sonne, this day begot I thee, gaue it him, &c.* Eſa. 42. 1. *Behold my ſeruant: I will ſtay vpon him: mine Elect, in whom my ſoule de-lighteth: I haue put my ſpirit vpon him: he ſhall bring forth iudgement to the Gentiles.* Eph. 1. 4. *He hath choſen vs in him,* meaning Chriſt.

Theoph. *How can Chriſt be ſubordinate vn-to Gods election, ſeeing hee together with the Fa-ther decreed all things?*

Theol. Chriſt, as he is a Mediatour, is not ſubordinate to the very decree it ſelfe of e-lection, but to the execution thereof onely. 1. Pet. 1. 20. *Chriſt was ordained before the foun-dation of the world. Auguſt.* in his booke of the predeſti-

predestination of the Saints, cap. 5. *Christ was predestinate, that he might be our head.*

Theoph. *What are we especially to observe in Christ?*

Theol. His Incarnation, and his Office.

Theoph. *What things concurre to the working of his Incarnation?*

Theol. First, both his Natures. Secondly, their Vnion. Thirdly, their Distinction.

Theoph. *Both natures? Which is Christ's first nature?*

Theol. The Godhead, in as much as it belongeth to the Sonne, whereby hee is God. Philip. 2. 6. *Who beeing in the forme of God, thought it no robberie to be equall with God.* Ioh. 1. 1. *In the beginning was the Word, and the Word was with God, and that Word was God.*

Theoph. *Why was it requisite that the Mediatour should be God?*

Theol. I. That hee might the better sustaine that great miserie, wherewith mankind was ouerwhelmed; the greatnes whereof, these foure things declare: I. The grieuousnesse of sinne, wherewith Gods maiesty was infinitely offended. II. Gods infinite anger against this sinne. III. The fearefull power of death. IV. The diuels tyrannie, who is prince of this world. II. That he might make his humane nature both of plen-

plentifull merit, and alſo of ſufficient efficacie, for the worke of mans redemption. III. That he might inſtill into all the elect eternall life, and holineſſe, Eſa. 43. 12. *I am the Lord, and there is none beſides me a Sauiour, I haue declared, and I haue ſaued, and I haue ſhewed, when there was no ſtrange God among you: therefore ye are my witneſſes, ſaith the Lord that I am God.*

Theoph. *But why doe you ſay that the Godhead, in as much as it is the Godhead of the Son, is Chriſts Diuine nature?*

Theol. I ſay, the Godhead, in as much as it is the Godhead of the Sonne, is Chriſts Diuine Nature: not as it is the Godhead of the Father, or the holy Ghoſt, for it is the office of the Sonne, to haue the adminiſtration of euery outward action of the Trinitie, from the Father to the holy Ghoſt. 1. Cor. 5.8. And he being by nature the Sonne of the Father, beſtoweth this priuiledge on thoſe that beleeue, that they are the ſonnes of God by adoption. Ioh. 1.12. *As many as receiued him, to them hee gaue power to be the ſonnes of God.*

Theoph. *What inconueniencie would haue followed, if either the Father or the holy Ghoſt ſhould haue beene incarnate?*

Theol. If either the Father, or the Holy

Ghoſt, ſhould haue beene incarnate, the ti
of Sonne ſhould haue beene giuen to
of them, who was not Sonne by eternall g
neration; and ſo there ſhould be more ſon
then one.

Theoph. *Which is Chriſts other nature?*

Theol. His humanitie, whereby hee, t
Mediatour, is very man. 1. Tim. 2. 5. O
God, and one Mediator betweene God and m
the man Chriſt Ieſus.

Theoph. *Why was it neceſſarie that Chr*
ſhould be man?

Theol. Firſt, that God might be pacifi
in that nature, wherein he was offended. S
condly, that hee might vndergoe punis
ment due to ſinne, the which the Godhe
could not, being voide and free from all p
ſion.

Theoph. *What comfort may we reape hen*

Theol. That Chriſt, as he is man, is h
vnto vs in all things, ſinne onely excepte
Heb. 2. 17. *In all things it became him to*
made like vnto his brethren, 1. Cor. 13. 4.

Theoph. *Is Chriſt then a perfect man?*

Theol. Yea, a perfect man, conſiſting
an eſſentiall and true ſoule and bodie, whe
unto are ioyned ſuch faculties and prope
ties, as are eſſentiall vnto both. In his ſoule
vnderſtanding, memorie, will, and ſuch like:

his body, length, breadth, and thicknes: yea, it is comprehended in one onely place, viſible, ſubiect to feeling, neither is there any thing wanting in him, which may either adorne, or make for the being of mans nature.

Theoph. *What hence may I further obſerue?*

Theol. That Chriſt in his humanity, was ſubiect to the infirmities of mans nature.

Theoph. *Which are they?*

Theol. I. To bee tempted, Matth. 4. 1. *Ieſus was carried by the ſpirit into the deſert, to be tempted of the diuell.* II. To feare, Heb. 5. 7. *Who in the daies of his fleſh did offer vp praiers and ſupplications with ſtrong crying and teares, vnto him that was able to ſaue him from death, and was alſo heard in that which he feared.* III. To be angry. Mark. 3. 5. *Then he looked round about on them angerly, mourning alſo for the hardnes of their hearts, and ſaide to the man, Stretch forth thine hand,* IV. Forgetfulnes of his office impoſed vpon him, by reaſon of the agonie aſtoniſhing his ſenſes. Matth. 26. 39. *He went a little further, and fell on his face, and prayed, ſaying, O Father, if it be poſſible: let this cup paſſe from me: neuertheleſſe, not as I wil, but as thou wilt.*

Theoph. *What muſt wee holde concerning Chriſts infirmity?*

Theol. I. They were ſuch qualities, as did

onely affected his humane nature, and not at all constitute the same: and therefore might be left of Christ. II. They were such as were common to all men; as, to thirst, to be weary, and to die: and not personall, as are agues, consumptions, the leprosie, blindnes, &c. III. He was subiect to these infirmities, not by the necessitie of his humane nature, but by his freewill and pleasure, pitying mankinde: therefore in him, such infirmities were not the punishment of his owne sinne, as they are in vs, but rather part of that his humiliation which he did willingly vndergoe for our sakes.

CHAP. XVI.

Of the Vnion of the two Natures in Christ.

Theoph. *You haue spoken concerning the first thing which did concurre to the working of Christ his incarnation, namely, of his two natures: what am I in the next place to learne?*

Theol. Now followeth the Vnion of the two Natures in Christ, which especially concerneth his Mediation, for by it his humanity did suffer death vpon the crosse in such sort, as hee could neither bee ouercome

nor perpetually ouerwhelmed by it.

Theoph. *How many things belong to this vniting of Natures?*

Theol. Three.

Theoph. *Which are they?*

Theol. I. Conception, by which his humane Nature was by the wonderfull power and operation of God, both immediately, that is, without mans help, and miraculously framed of the substance of the Virgine *Mary*. Luk. 1. 35. *The holy Ghost shall come vpon thee, and the power of the most High shall ouershadow thee?*

Theoph. *Can the Holy Ghost be saide to bee the Father of Christ?*

Theol. No: becaus hee did minister no matter to the making of the humanity, but did onely fashion and frame it of the substance of the Virgine *Mary*.

Theoph. *What is the second thing belonging to the vniting of Natures?*

Theol. Sanctification, whereby the same humane nature was purified, that is, altogether seuered by the power of the holy Ghost from the least staine of sinne, to the end that it might bee holy, and bee made fit to dye for others, Luk. 1. 35. *That holy thing which shal be borne of thee, shal be called the Son of God.* 1. Pet. 3. 18. *Christ hath once suffered*

for ſins, the iuſt for the vniuſt. 1. Pet. 2. 22. *Who did not ſin, neither was guile found in his mouth.*

Theoph. *What is the third?*

Theol. Aſſumption, whereby the Word, that is, the ſecond perſon in Trinity, tooke vpon him fleſh, and the ſeede of *Abraham*, namely, that his humane nature, to the end, that it beeing deſtitute of a proper and perſonall ſubſiſtance, might in the perſon of the Word obtaine it: ſubſiſting, and, as it were, being ſupported of the Word for euer. Ioh. 1. 14. *That Word was made fleſh.* Hebr. chap. 2. verſ. 16. *He tooke not vpon him the nature of Angels, but the ſeede of Abraham.*

Theoph. *In this aſſumption, what things muſt we conſider?*

Theol. I. The difference of the two natures in Chriſt. For the diuine nature, as it is limited to the perſon of the Sonne is perfect and actually ſubſiſting in it ſelfe: the other not. II. The manner of vnion. The perſon of the Sonne did by aſſuming the humane nature, create it, and by creating, aſſume it. III. The product of the Vnion. Whole Chriſt, God and man, was not made a new perſon of the two natures, as of parts compounding a new thing; but remained ſtill the ſame perſon. Now whereas the ancient fathers, tearmed Chriſt a *compound perſon*,

perſon, we muſt vnderſtand them not properly, but by proportion. For as the parts are vnited in the whole, ſo theſe two natures doe concurre together in one perſon, which is the Sonne of God.

Theoph. *What may we learne hence?*

Theol. By this we may ſee, that Chriſt is one only Son of God, not two: yet in two reſpects is he one. As he is the eternall Word, he is by nature the Sonne of the Father. As he is man, the ſame Sonne alſo, yet not by nature or by adoption, but onely by perſonall vnion. Luk. 1. verſ. 35. Mat. 3. 17. *This is my beloued Sonne, &c.*

Theoph. *What is the phraſe of Scripture agreeing to this Vnion?*

Theol. The *Communion of properties.*

Theoph. *What rules muſt I obſerue concerning it?*

Theol. Theſe: I. Of thoſe things, which are ſpoken or attributed to Chriſt, ſome are onely vnderſtood of his diuine nature. As that Ioh. 8. 58. *Before Abraham was, I am.* And that Coloſſ. 1. 15. *Who is the image of the inuiſible God, the firſt borne of euery creature.* Some againe agree onely to his humanitie, as, *borne, ſuffered, dead, buried, &c.* Luk. 2. 52. *And Ieſus increaſed in wiſedome and ſtature, and in fauour with God and man.* Laſtly, other,

things are vnderstood, only of both natures vnited together. As Matth. 17.5. *This is my beloued Sonne, in whom onely I am well pleased, heare him.* Eph.1.22. *He hath made subiect all things to be the head, and hath appointed him ouer all things to be the head to the Church.*

II. Some things are spoken of Christ, as he is God, which must be interpreted according to his humane nature. Act. 20. 28. *To feede the Church of God,* that is, Christ, *which he* (according to his manhood) *hath purchased with his owne blood.* 1. Cor.2.8. *If they had knowne this they would neuer haue crucified the Lord of glorie.* Contrarily, some things are mentioned of Christ, as hee is man, which onely are vnderstood of his diuine nature. Ioh.3.13. *No man ascended vp to heauen, but he that hath descended from heauen, the Sonne of man which is in heauen.* This is spoken of his manhood, whereas we must vnderstand, that onely his Deitie came downe from heauen. Ioh. 6. 62. *What if ye should see the Sonne of man,* (viz. Christs humane nature) *ascend vp, where he* (viz. his Deitie) *was before?*

Lastly, by reason of this Vnion, Christ, as hee is man, is exalted aboue euery name, yea, hee is adored, and hath such a great (though not infinite) measure of gifts, as far surpasse the gifts of all Saints and Angels.

Eph.

Eph. 1. 21. *And set him at his right hand in heauenly places, for aboue all principalities and power and might, and domination, and euery name that is named, not in this world only, but in that also that is to come.* Heb. 1. 6. *When he bringeth his first begotten Sonne into the world, he saith, And let all the Angels of God worship him.* Col. 2. 3. *In whom all the treasures of wisedome and knowledge are hidden.* Phil. 2. 9, 10. *Therefore God exalted him on high, and gaue him a name aboue all names, that at the name of Iesus, euery knee should bow* (namely, worship, and be subiect to him) *both of things in heauen, and things in earth, and things vnder the earth.*

CHAP. XVII.

Of the distinction of both Natures.

Theoph. *I must not forget how you should proceed, you said chapter 15. that the third thing concerning the working of Christs Incarnation, was the Distinction of both Natures, what is that I pray you?*

Theol. The distinction of both Natures, is, that, whereby they, with their properties and effects, remaine, without composition, mingling, or conuersion, distinct. Ioh. 10. 17, 18. *Therefore doth my Father loue me, because I lay downe my life, that I might take it againe.*

No

No man taketh it from me, but I lay it downe, of myselfe: I haue power to lay it downe, and haue power to take it againe. Ioh. 13. 31,32. *Now is the Sonne of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorifie him in himselfe.*

Theoph. *Is there any thing remarkable in this doctrine?*

Theol. Here we may obserue 1. that there is one will in Christ, as God: another, as man, Matth. 26. 39. *Not as I will, but as thou wilt.* 2. This also approoueth that sentence of the Calcedon Creede. *We confesse, that one and the same Christ Iesus, both Sonne, Lord, and onely begotten, is knowne, and preached to be in two natures without confusion, mutation, distinction, or separation.* Lastly, hereby it is manifest, that Christ, when he became that which he was not (namely man) continued still that which he was (very God.)

CHAP. XVIII.

Of Christs Natiuitie and Office.

Theoph. *As you haue taught me how Christs incarnation was wrought: so now come to the cleere declaration of it, how was that?*

Theol. By his Natiuitie.

Theoph.

Theoph. *What is Christs Natiuity?*

Theol. The Natiuity of Christ, is that whereby *Mary* a Virgin, did after the *course* of nature, and the *custome* of women, bring forth Christ that Word of the Father, and the Sonne of *Dauid*.

Theoph. *What may I learne hence?*

Theol. That those are much deceiued, which are of opinion that Christ, after a miraculous manner, came into the world, the wombe of the Virgin being shut. Luk. 2. 23. *Euery man-child which first openeth the wombe, shall bee called holy to the Lord.* The which place of Scripture is applyed to *Mary* and our Sauiour *Christ*. Hence is it, that the Virgin *Mary* is said (Θεοτόκος) to bring foorth God, albeit shee is not any way mother of the Godhead. For Christ, as hee is God, is without mother, and as man, without father.

Theoph. *Is it conuenient to bee thought, that Mary continued a virgin vntil her dying day, albeit wee make not this opinion any article of our beliefe?*

Theol. Yes, I. Christ being now to depart the world, committed his mother to the tuition and custody of his disciple *Iohn*, which it is like he would not haue done, if shee had any children, by whom, as custome was, shee might haue beene prouided for. *Ioh.* 19. 26.

26. II. It is likely, that ſhee, who was wi child by the holy Ghoſt, would not afte know any man. III. It is agreed of by th Church in all ages.

Theoph. *What befell Chriſt after his birth*

Theol. Chriſt beeing now borne, was ci cumciſed the eight day, that hee might fulfi all the righteouſneſſe of the Law: and beein 30. yeares of age, he was baptized, that he, be ing publikely and ſolemnly inueſted into th office of his Mediatourſhip, might take vpo him the guilt of our ſinnes.

Theoph. *Why was he both circumciſed an baptized?*

Theol. That we might learne: I. That th whole efficacy of the Sacraments, depen alone and wholly vpon him. II. That he was Mediatour of mankind, both befor and after the law, as alſo vnder Grace. III That he is the knot and bond of both cou nants.

Theoph. *You ſaid chapter 15. that in Chri we muſt obſerue his incarnation, and his offi you haue ſpoken of his Incarnation, what follow eth?*

Theol. His office, to the perfect accom pliſhing whereof, hee was annoynted of hi Father, that is, hee was ſufficiently furniſhed both with gifts and authority. Heb. 1. 9

There-

Therfore God;euen thy God annointed thee with the oyle of gladnes aboue thy fellowes, Esa.61.1. *The Spirit of the Lord was vpon me,therfore he annointed me*. Ioh.3.34. *God giueth him not the Spirit by measure.*

Theoph. *How could Christ performe the office of a Mediator,being not the meane or middle betwixt God and Man, but the party offended,and so one of the extreames?*

Theol. We must know that Christ is two waies said to be the *Middle* or *meane*. I. Betwixt God and all men: for being both God and man,hee doth participate with both extreames. II. Betwixt God and the faithfull onely: first,according to his humanity,wherby hee receiued the spirit without measure. Secondly, according to his diuine nature, namely,as he is the Word.

Theoph. *How is the* word,Middle,*betwixt the father and the faithfull?*

Theol. I. In regard of order;because the Word was begotten of the Father, and by it we haue accesse vnto the Father. This subordination which is of the Sonne to the Father,is not in the diuine essence,seuerally and distinctly considered, but in the relation or manner of hauing the essence. And after this manner those things which are subordinate, cannot be vnequall, if they haue one

and

and the ſame ſingular eſſence. I I. In regard o his office; the which being impoſed on hi by his Father, he did willingly vndergoe, a of his owne accord.

Theoph. *How doth Chriſt exerciſe this f fice?*

Theol. According to both natures vnit in one perſon, and according to each natu diſtinct one from the other. For in recon ling God and man together, the fleſh perfo meth ſome things diſtinctly, and the Wo other things diſtinctly. Againe, ſome o ther things are done not by the Word, fleſh alone, but by both together.

Theoph. *Can this office be tranſlated to a other?*

Theol. This office is ſo appropriate Chriſt, that neither in whole, or in part, c it be tranſlated to any other. Heb. 7.24. *T man, becauſe he endeauoureth for euer, hath euerlaſting Prieſthood, or a Prieſthood, that c not paſſe from one to another.*

Theoph. *What may I learne from hence?*

Theol. Therefore Chriſt, as hee is Go hath vnder him, Emperours, Kings, Prin ces, to be his Vicegerents; who therefore a called Gods. *Pſal.* 82.1. But as hee is Medi tour, that is, a Prieſt, a Prophet, and King o the Church, he hath no vicegerent, vicar, o

lieue

lieuetenant, who, in his either Kingly, or Prieſtly office, in both, or but one, can be in his ſtead.

Theoph. *How manifold is Chriſts office?*

Theol. Threefold.

Theoph. *Name them? pray you?*

Theol. 1. Prieſtly, 2. Prophetical, 3. Regal. Pſal. 110. 1, 2, 3, 4. Eſa. 42. 1.

Theoph. *What is the Prieſthood of Chriſt?*

Theol. An office of his, whereby he performed all thoſe things to God, whereby is obtained eternall life. Heb. 5. 9. *And being conſecrate, was made the author of eternall ſaluation, vnto all them that obey him: and is called of God an high Prieſt for euer after the order of Melchiſedec.* Cap. 7. 24, 25. *This man becauſe he endureth for euer, hath an euerlaſting Prieſthood, wherefore hee is able alſo perfectly to ſaue all them that come vnto God by him.*

Theoph. *What are the parts of his Prieſthood?*

Theol. Satisfaction, and Interceſsion.

Theoph. *What is Satisfaction?*

Theol. That, whereby Chriſt is a full propitiation to his Father, for the elect. Iob 33. 23. *If there be a meſſenger with him, or an interpreter, one of a thouſand, to declare vnto man his righteouſneſſe, then will he haue mercy vpon him, and will ſay, Deliuer him that he goe not downe*

into

into the pit, for I haue found a reconciliation. Rom. 3. 24. *And are iustified freely by his grace through the redemption that is in Christ Iesus.* 25. *Whom God hath set forth to be a reconciliation through faith in his blood.* 1. Ioh. 2. 2. *He is a propitiation for our sinnes.*

Theoph. *How did Christ satisfie Gods Anger?*

Theol. Christ satisfied Gods anger for mans offence, according to his humanitie by performing perfect obedience to the will of God, according to his Deitie, by ministring such especiall dignitie to his perfect obedience, as was both full of merit and efficacie before God, for the saluation of the elect. Ioh. 17. 19. *For their sakes sanctifie I my selfe, that they also may be sanctified through the truth.* Act. 20. 28. *To feede the flocke of God which he hath purchased with his owne blood.* 2. Cor. 5. 19. *God was in Christ, and reconciled the world to himselfe, not imputing their sinnes vnto them.*

Theoph. *What doth Christs satisfaction comprehend?*

Theol. His Passion, and fulfilling the Law.

Theoph. *What is his passion?*

Theol. His passion, is the first part of satisfaction, by which, hee hauing vndergone the punishment of sinne, satisfied Gods iu-

stice,

ſtice, and appeaſed his anger for the ſinnes of the faithfull.

Theoph. *On what manner was his Paſſion?*

Theol. [a] Somewhat before his death, partly feare ariſing from the ſenſe of Gods wrath imminent vpon him: partly griefe poſſeſsing, as it were, each part of him, ſo diſturbed his ſacred minde, [b] that inwardly for a while it ſtroke into him a ſtrange kinde of aſtoniſhment, or rather obliuion of his dutie impoſed vpon him: and outwardly [c] made him pray vnto his Father (if hee would) to remooue that cup from him, the which he did expreſſe with no ſmall cry, many teares & a bloody ſweat, [d] trickling from his bodie vnto the ground. But when hee came againe vnto himſelfe, [e] he freely yeelded himſelfe vnto his Father, to ſatisfie vpon the croſſe for the tranſgreſsion of man. After this his agony was ouerpaſſed, [f] by *Iudas* his treachery Chriſt is apprehended, & [g] firſt he is brought to *Annas*, after to *Caiaphas*, where *Peter* denieth him: [h] from *Caiaphas* is he led bound to *Pilate*, [i] *Pilate* poſteth him ouer to *Herod*, he [k] tranſpoſteth him again to *Pilate*, who acknowledgeth his innocency, and yet condemneth him as an offendour. This innocent thus condemned, is [m] pitifully ſcourged, crowned with thornes, ſcoffed, ſpitted at,

ſpitefully adiudged to the death of the croſſe, [n] on which his hands and feete are faſtened with nailes. Here ſtaied not his paſſions, but after all theſe [o] he became accurſed to God the Father, that is, God powred vpon him, beeing thus innocent, ſuch a ſea of his wrath, as was equivalent to the ſinnes of the whole world. Hee now beeing vnder this curſe, through the ſenſe and feeling of this ſtrange terrour, [p] complaineth to his Father, that he is forſaken: who notwithſtanding, encountering then with Satan and his angels, did vtterly vanquiſh [q] and ouercome them. When this was ended, his heart [r] was pierced with a ſpeare, till the blood guſhed out from his ſides, and he gaue [s] vp the ghoſt: and [t] commended his ſpirit to his Fathers protection: the which immediately went into paradiſe. His bodie, [u] whereof not one bone was broken, was buried, and three daies was [x] ignominiouſly captiuated of death. [a] Mark.4.32. Matth. 26.38. [b] Ioh. 12.27. Mark.14.35. [c] Matth.26.37,42. Ioh. 12.29. Heb.5.7. [d] Luk.22.44. [e] Heb.9.5. 1. Cor.5.5,7. Eſay.53.10.11. [f] Matth. 26.47. [g] Ioh.18.13,14. [h] Ioh.18.29. [i] Luke 23.7,8. [k] Luke 23.15. [l] Matth. 27.24.26. [m] the ſame place. [n] Ioh.19.18. [o] Gal.3.13. [p] Matth. 27. 35,36. [q] Coloſſ.1.14,15. [r] Ioh.19.34. [s] Heb. 9.15.

9.15,16. [t] Luk. 23.43,46. [u] Ioh. 19.33.42. [x] Act.1.13.

Theoph. *In this description of Christs passion what circumstances may wee especially obserue?*

Theol. Fiue.

Theoph. *Which is the first?*

Theol. His Agonie, namely, a vehement anguish, arising vpon the conflict of two contrarie desires in him: The first, was to be obedient to his Father. The second, to auoid the horrour of death. Luk. 22.44. *Being in an agonie, he prayed more earnestly, and his sweate was like drops of blood, trickling downe to the ground.* Heb. 5.7. *In the daies of his flesh did offer vp prayers and supplications with strong crying and teares vnto him, that was able to saue him from death, and was also heard in that which he feared.*

Theoph. *Which is the second?*

Theol. His sacrifice, which is an action of Christs, offering himselfe to God the Father, as a ransome for the sinnes of the elect. Heb. 9.26. *Now in the end of the world hath he appeared once to put away sinne, by the sacrifice of himselfe.*

Theop. *In this sacrifice what was the oblation?*

Theol. Christ, as he was man, Heb. 10.10. *By the which will we are sanctified, euen by the offering of Iesus Christ once made.*

Theoph. *And which was the Altar?*

Theol. The Altar also was Christ, as hee was God, Heb. 13.10. *We haue an altar, whereof they haue no authority to eate which serue in the tabernacle.* Heb. 9.14. *How much more shall the blood of Christ, which through the eternall spirit offered himselfe without spot to God, purge your consciences from dead workes, to serue the liuing God?*

Theoph. *What may I learne hence?*

Theol. Hence it is that Christ is saide to sanctifie himselfe, as he is man. Ioh. 17. 19. *For their sakes sanctifie I my selfe.* Matth. 23. 17. As the altar, the gift, and the temple, the gold. Math. 23.17.

Theoph. *Who is the priest in the Sacrifice?*

Theol. Christ is the Priest, as hee is God and man. Heb. 5.6. *Thou art a Priest for euer after the order of Melchisedec.* 1. Tim. 2. 5. 6. *One Mediatour between God and man, the man Christ Iesus, who gaue himselfe a ransome for all men, to be a testimony in due time.*

Theoph. *Which is the third obseruable circumstance in the description of Christs Passion?*

Theol. God the fathers acceptation of that his sacrifice, in which hee was well pleased. For, had it beene that God had not allowed of it, Christs suffering had beene in vaine. Math. 3.17. *This is my beloued Sonne, in*

whom

whom I am wel pleased. Eph. 5.1. *Euen as Christ loued vs, and gaue himselfe for vs to bee an offering and a sacrifice of a sweete smelling sauour to God.*

Theoph. *Which is the fourth?*

Theol. Imputation of mans sin to Christ, whereby his Father accounted him as a transgressour, hauing translated the burden of mans sinnes to his shoulders. Esay. 53.4. *He hath borne our infirmities, and carryed our sorrowes: yet we did iudge him as plagued and smitten of God, and humbled: But he was wounded for our transgressions, he was broken for our iniquities, &c.* and v.12. *He was counted with the transgressours, and he bare the sinnes of many.* 2.Cor.5.21. *He hath made him to be sinne for vs, which knew no sinne, that we should bee made the righteousnesse of God in him.*

Theoph. *Which is the fifth?*

Theol. His wonderfull humiliation.

Theoph. *Of how many parts consisteth his humiliation?*

Theol. Of two.

Theoph. *Which is the first?*

Theol. In that he made himselfe of small or no reputation in respect of his deitie. Phil.2.7,8. *He made himselfe of no reputation, &c. he humbled himselfe, and became obedient vnto the death, euen the death of the crosse.* But

note that we may not thinke, that this debasing of Christ came, becauſe his diuine nature was either waſted or weakened, but becauſe his deitie did, as it were, lay aſide, and conceale his power and maieſty for a ſeaſon. And as *Irenæus* ſaith, *The word reſted, that the humane nature might be crucified, and dead.*

Theoph. *Which is the ſecond?*

Theol. In that hee became execrable, which is, by the Law accurſed for vs. Gal. 3. 10. *Curſed is euery one, that remaineth not in all things written in the booke of the Lawe, to do them.*

Theoph. *Wherein appeareth this curſedneſſe?*

Theol. This accurſedneſſe, is either inward, or outward.

Theoph. *Which call you inward?*

Theol. The ſenſe of Gods fearefull anger vpon the croſſe. Reu. 19. 15. *He it is, that treadeth the winepreſſe of the fiercenеſſe and wrath of Almightie God.* Eſa. 53. 5. *He is grieued for our tranſgreſſions, the chaſtiſement of our peace was vpon him, and with his ſtripes we were healed.*

Theoph. *How appeareth this?*

Theol. By thoſe drops of blood, which iſſued from him, by his cryings to his Father vpon the croſſe, and by ſending of Angels to comfort him. Hence was it, that hee

ſo

so much feared death, which many Martyrs entertained most willingly.

Theoph. *Wherein standeth his outward accursednesse?*

Theol. In three degrees.

Theoph. *Which is the first?*

Theol. Death vpon the crosse, which was not imaginarie, but true, becauſe blood and water iſſued from his heart. For ſeeing that water and blood guſhed forth together, it is very like, the casket or coate which inueſteth the heart, called *Pericardion*, was pierced. As *Columbus* obſerueth in his Anatomie, 7. book. Ioh. 19. 34.

Theoph. *Was it neceſſarie that he ſhould die?*

Theol. His death was neceſſarie, that he might confirme to vs the Teſtament, or couenant of grace promiſed for our ſakes. Heb. 19. 15, 16. *For this cauſe is he the Mediatour of the new Teſtament, that through death, &c. they which were called, might receiue the promiſe of eternall inheritance: for where a Teſtament is, there muſt bee the death of him that made the Teſtament, &c.* verſ. 17.

Theoph. *What is the ſecond degree of his outward accurſednesse?*

Theol. Buriall, to ratifie the certenty of his death.

Theoph. *What was the third?*

Theol. Deſcenſion into hell, which wee muſt not vnderſtand, that hee went locally into the place of the damned, but that for the time of his aboad in the graue hee was vnder the ignominous dominion of death. Act. 2. 24. *Whom God hath raiſed vp and looſed the ſorrowes of death, becauſe it was vnpoſſible that hee ſhould be holden of it.* Eph. 4. 9. *Is that he aſcended, what is it but that he alſo deſcended firſt into the loweſt part of the earth?*

Theoph. *Why was Chriſt vnder the dominion of Death?*

Theol. It was neceſſarie that Chriſt ſhould be captiuated of death, that hee might aboliſh the ſting, that is, the power thereof. 1. Cor. 15. 55. *O death where is thy ſting! O hell where is thy victorie!*

Thus friend *Theophilus* you haue heard of Chriſts maruellous paſsion, whereby hee hath aboliſhed both the firſt and ſecond death, due vnto vs for our ſinnes, the which (as we may further obſerue) is a perfect ranſome for the ſinnes of all and euery one of the elect. 1. Tim. 2. 6. *Who gaue himſelfe a ranſome for all men.* For it was more, that Chriſt the onely begotten Sonne of God, yea God himſelfe for a ſmall while ſhould beare the curſe of the Law, then if the whole world ſhould haue ſuffered eternall puniſhment.

This

This also is worthy our Meditation, that then a man is well grounded in the doctrine of Christs passion, when his heart ceaseth to sinne, and is pricked with the griefe of those sinnes, whereby, as with speares, hee pierced the side of the immaculate Lambe of God. 1. Ioh. 3. 6. *Who so sinneth, neither hath seene him, nor knowne him,* Zach. 12. 10. *And they shall looke vpon him, whom they haue pierced, and they shall lament for him, as one lamenteth for his onely sonne, and be sorrie for him, as one is sorrie for his first borne.*

Theoph. *You said that the second part of Christs satisfaction, was the fulfilling of the law, what is that?*

Theol. That by which hee satisfied Gods iustice in fulfilling the whole Law. Rom. 8. 3, 4. *God sent his owne Sonne, that the righteousnesse of the Law might be fulfilled by vs.*

Theoph. *How did he fulfill the Law?*

Theol. Partly by the holinesse of his humane nature, and partly by obedience in the workes of the Law. Rom. 8. 2. *The law of the spirit of life, which is in Christ Iesus, hath freed me from the law of sinne and of death.* Matth. 3. 15. *It becommeth vs to fulfill all righteousnesse, &c.* Ioh. 17. 19.

Theoph. *I hope I know sufficient of the first part of Christs priesthood, to wit his satisfaction,*

the

the second, as I remember you called intercessi what is that ?

Theol. Intercession is that whereby Chri is an Aduocate, and intreater of God the F ther for the faithfull. Rom. 8.34. *Christ is the right hand of God, and maketh request f vs.*

Theoph. *To whom is Christs intercession d rected ?*

Theol. Immediately to God the Fathe 1.Ioh.2. 1. *If any man sinne, we haue an Ad cate with the Father, euen Iesus Christ, the Ju* Now as the Father is first of the Trinitie order, so if he be appeased, the Sonne and th holy Ghost are appeased also. For there one and the same agreement and will of a the persons of the Trinitie.

Theoph. *According to what nature is th intercession made ?*

Theol. Christ maketh intercession accor ding to both natures. First, according to his humanitie, partly by appearing before his Father in heauen, partly by desiring the sal uation of the elect. Heb.9.24. *Christ is entred into very heauen, to appeare now in the sight of God for vs.* and cap.7. 25. *He is able perfectly to saue them that come to God by him, seeing he euer liueth to make intercession for them.* Secondly, according to his Deity, partly by ap-

plying

plying the merit of his death; partly by making requeſt by his holy Spirit, in the hearts of the Elect, with ſighes vnſpeakable. 1. Pet. 1.2. *Elect according to the fore-knowledge of the Father to the ſanctification of the ſpirit.* Rom. 8.26. *The ſpirit helpeth our infirmities: for we know not what to pray as we ought, but the ſpirit it ſelfe maketh requeſt for vs with ſighes which cannot be expreſſed.*

Theoph. *Doth hee there proſtrate himſelfe before his Father?*

Theol. O no: we are not therefore to imagine or ſurmiſe, that Chriſt proſtrateth himſelfe vpon his knees before his Fathers throne for vs, neither is it neceſſarie, ſeeing his very preſence before his Father, hath in it, the force of an humble petition.

Theoph. *What is the end of Chriſts interceſſion?*

Theol. That ſuch as are iuſtified by his merits, ſhould by this meanes continue in the ſtate of grace.

Theoph. *How is this done?*

Theol. Chriſts interceſsion preſerueth the elect, in couering their continuall ſlips, infirmities, and imperfect actions, by an eſpeciall and continuall application of his merits: that by this meanes mans perſon may remaine iuſt, and mans workes acceptable to God.

God. 1. Ioh. 2. 2. *Hee is a reconciliation for our sinnes, and not for ours onely, but for the sinnes of the whole world.* 1. Pet. 2. 5. *Yea as liuely stones, be made a spirituall house and holy priesthood, to offer vp spirituall sacrifices acceptable to God by Iesus Christ.* Reu. 8. 3, 4. *And another Angel came and stood before the altar, hauing a golden censer, and much odours was giuen vnto him that he should offer with the prayers of all Saints vpon the golden altar, which is before the throne, and the smoke of the odours with the prayers of the Saints, went vp before God out of the Angels hand.*

Theoph. *Hitherto you haue deliuered the doctrine of Christs priesthood, what followeth?*

Theol. His Propheticall, and Regall offices.

Theoph. *What is the Propheticall office?*

Theol. That, whereby hee immediately from his father, reuealeth his word and al the meanes of saluation compriſed in the ſame. Ioh. 1. 18. *The Sonne, which is in the boſome of his Father, he hath declared vnto you.* Ioh. 8. 26 *Thoſe things which I heare of my Father, I ſpeak to the world.* Deut. 18. 18.

Theoph. *How was the word firſt reuealed?*

Theol. Partly by viſions, by dreames, by ſpeech, partly by the inſtinct and motion of the holy Ghoſt. Hebr. 1. 1. *At ſundry times, and*

and in diuers manners, God ſpake in olde time to our fathers the Prophets: in the laſt daies hee hath ſpoken to vs by his Sonne. 2. Pet. 1. 21. *Prophecie came not in olde time, by the will of man, but holy men of God ſpake, as they were mooued by the holy Ghoſt.*

Theoph. *How is it now reuealed?*

Theol. The like is done ordinarily onely by the preaching of the word, where the holy Ghoſt doth inwardly illuminate the vnderſtanding Luk. 24. 45. *Then opened he their vnderſtanding, that they might vnderſtand the Scriptures.* verſ. 21. 15. *I will giue you a mouth and wiſedome, where againſt all your aduerſaries ſhall not be able to ſpeake, nor reſiſt.* Act. 16. 14. *Whoſe heart the Lord opened, that ſhee attended onthe things that Paul ſpake.*

For this cauſe, Chriſt is called the Doctor, Law-giuer, and Counſellour of his Church, Mat. 23. 10. *Be not called Doctors, for one is your Doctor, Ieſus Chriſt.* Iam. 4. 12. *There is one Law-giuer which is able to ſaue, & to deſtroy.* Eſa. 9. 6. *He ſhall call his name Counſellour, &c.* Yea, he is the Apoſtle of our profeſsion. Hebr. 3. 1. The Angell of the couenant. Mal. 3. 1. And the Mediatour of the new couenant. Heb. 9. 15. Therefore the ſoueraigne authority of expounding the Scripture, onely belongs to Chriſt: and the Church

Church had onely the miniſterie of iudge-
ment and interpretation committed vnto
her.

Theoph. *What is Chriſts Regall or Kingly*
office?

Theol. That whereby he diſtributeth his
gifts, and diſpoſeth all things for the benefit
of the Elect. Pſal. 2. and 110. 1. 2. *The Lord*
ſaid vnto my Lord, ſit thou on my right hand, till
I make thine enemies thy footeſtoole.

Theoph. *What doth the execution of Chriſts*
Regall office comprehend?

Theol. His exaltation.

Theoph. *What is Chriſts exaltation?*

Theol. That by which he after his humi-
liation, was by little and little exalted to glo-
rie; and that in ſundrie reſpects according
to both his natures.

Theoph. *What is the exaltation of his Di-*
uine nature?

Theol. An apparent declaration of his
diuine properties in his humane nature with-
out the leaſt alteration thereof. Rom. 1. 4.
Declared mightily to be the Sonne of God, tou-
ching the Spirit of Sanctification by the reſur-
rection from the dead. Act. 2. 36. *God hath*
made him both Lord and Chriſt, whom ye have
crucified.

Theoph. *What is the exaltation of his Hu-*
manitie?

Theol.

Theol. The putting off from him his seruile condition, and all infirmities, and the putting on of such habitual gifts: which albeit they are created and finite, yet they haue so great and so maruellous perfection, as possibly can bee ascribed to any creature. The gifts of his minde, are wisedome, knowledge, ioy, and other vnspeakeable vertues: of his bodie, immortalitie, strength, agilitie, brightnesse. Philip. 3. 21. *Who shall change our vile bodie, that it may be fashioned like vnto his glorious bodie.* Matth. 17. 2. *He was transfigured before them, and his face did shine as the Sun, and his cloathes were as white as the light.* Heb. 1. 9. *God euen thy God hath annointed thee with the oyle of gladnesse aboue thy fellowes.* Eph. 1. 20, 21.

Theoph. *What must I now thinke of Christs bodie?*

Theol. That although it be thus glorified, yet is it still of a solide substance, compassed about, visible, palpable, and shall perpetually remaine in some certen place. Luk. 24. 39. *Behold my hands, and my feete, it is euen I, touch me, and see: a spirit hath no flesh and bones, as ye see me haue.*

Theoph. *Are there any degrees of Christs exaltation?*

Theol. There are three: as I. His resurrection,

rection, wherein by his diuine power hee ſubdued death, and raiſed vp himſelfe to eternall life. 2. Cor. 13. 4. *Though he was crucified concerning his infirmitie, yet liueth he through the power of God.* Matth. 28. 6. *Hee is not here, for he is riſen, as hee ſaid, Come ſee the place where the Lord was laid.*

Theoph. *To what end did he riſe?*

Theol. The end of Chriſts reſurrection, was to ſhew that his ſatisfaction, by his paſſion and death, was fully abſolute. For one onely ſinne would haue detained the Mediatour vnder the dominion of death, though he had fully ſatisfied for all the reſt. 1. Cor. 15. 17. *If Chriſt bee not raiſed, your faith is in vaine: ye are yet in your ſinnes.* Rom. 4. 25. *Who was deliuered to death for our ſinnes, and is riſen againe for our iuſtification.*

Theoph. *Which is the ſecond degree?*

Theol. His aſcenſion into heauen, which is a true, locall, and viſible tranſlation of Chriſts humane nature from earth into the higheſt heauen of the Bleſſed, by the vertue and power of his Deitie. Act. 1. 9. *When hee had ſpoken theſe things, while they beheld, hee was taken vp: for a cloud tooke him vp out of their ſight: And while they looked ſtedfaſtly towards heauen, as he went, behold, two men ſtood by them in White apparell: which alſo ſaid, Ye men*

men of Galile, why ſtand ye gazing into heauen, this Ieſus which is taken vp from you in heauen, ſhall come as ye haue ſeene him goe into heauen. Eph. 4. 10. *Hee aſcended farre aboue all the heauens.*

Theoph. *To what end did Chriſt aſcend?*

Theol. That he might prepare a place for the faithfull, giue them the holy Ghoſt, and there eternall glorie. Ioh. 14.2. *In my Fathers houſe are many manſions: if it were not ſo, I would haue tolde you: I goe to prepare a place for you.* Chap. 16.7. *If I goe not away, the Comforter will not come vnto you: but if I depart, I will ſend him vnto you, &c.*

Theoph. *Which is the third degree?*

Theol. His ſitting at the right hand of God the Father, which metaphorically ſignifieth that Chriſt hath in the higheſt heauens actually all glorie, power, and dominion. Heb. 1. 3. *By himſelfe he hath purged our ſinnes, and ſitteth at the right hand of the Maieſtie in the higheſt places.* Pſal. 110. 1. *The Lord ſaid to my Lord, ſit thou at my right hand, till I make thine enemies thy footſtoole,* 1. Cor. 15. 25. *He muſt reigne till he hath put all his enemies vnder his feete.* Act. 7. 55. *He being full of the holy Ghoſt, looked ſtedfaſtly into heauen, and ſaw the glorie of God, and Ieſus ſtanding at the right hand of God.* Mark. 20. 22.

Theoph. *How many parts hath his Regall office?*

Theol. Two.

Theoph. *Which is the first?*

Theol. His regiment of the kingdome of heauen, part whereof is in heauen, part vpon the earth, namely, the congregation of the faithfull.

Theoph. *Now in the gouernment of the Church doth Christ exercise any prerogatiues rightly belonging to him aboue?*

Theol. He doth, and they are two: the first is to make lawes. Iam. 4. 12. *There is one Law-giuer which is able to saue and to destroy.* The second, is to ordaine his ministers. Eph. 4. 11. *He gaue some to be Apostles, others Prophets, others Euangelists, some pastours and teachers, &c.* 1. Cor. 12. 28. *God hath ordained some in the Church, as first Apostles, secondly Prophets, thirdly teachers, then them that do miracles, after that the gifts of healing, helpers, gouernours, diuersitie of tongues.*

Theoph. *What is Christs gouernment of the Church?*

Theol. It is either his collection of it out of the world, or conseruation, beeing collected. Eph. 4. 12. Psal. 10.

Theoph. *What is the second part of Christs Regall Office?*

Theol.

Theol. The destruction of the kingdome of darkenes. Col. 1. 13. *Who hath deliuered vs from the kingdome of darkenes.* Psal. 2. 9. *Thou shalt cruſh them with a ſcepter of iron, & breake them in pieces like a potters veſſell.* Luk. 19. 27. *Thoſe mine enemies, that would not that I ſhould raigne ouer them, bring hither, and ſlay them before me.*

Theoph. *What is the kingdome of darkeneſſe?*

Theol. The whole company of Christs enemies.

Theoph. *Who is the Prince of it?*

Theol. The Prince of this kingdome, and of all the members thereof, is the diuell. Eph. 2. 2. *Ye walked once according to the counſell of the world, and after the Prince that ruleth in the ayre, euen the Prince that now worketh in the children of diſobedience.* 2. Cor. 4. 4. *The god of this world hath blinded the eies of the infidels.* 2. Cor. 6. 15. *What cõcord hath Christ with Belial? or what part hath the beleeuer with the infidell?*

Theoph. *Who are the members of it?*

Theol. The members of this kingdome, and ſubiects tõ Satan, are his angels, and vnbeleeuers, among whom, the principall members are *Atheiſts*, who ſay in their hart, there is no God. Pſal. 14. 1. And *Magitians*, who bargaine with the diuell, to accompliſh their deſires. 1. Sam. 28. 7. Pſ. 58. 5. *Idolaters*,

who either adore falſe gods, or the true God in an Idol. 1. Cor. 10. 7. 20. *Turkes* and *Iewes* are of this bunch; ſo are *Heretikes*, who are ſuch as erre with pertinacy in the foundation of religion. 2. Tim. 2. 18. *Apoſtates*, or reuolters from faith in Chriſt Ieſus. Heb. 6. 6. *Falſe chriſts*, who beare men in hand, they are true Chriſts. Matth. 24. 26. There were many ſuch about the time of our Sauiour Chriſt his firſt comming, as *Ioſephus* witneſſeth, booke 20. of Iewiſh antiquities, the 11. 12. and 14. chapters. Laſtly, that *Antichriſt*, who, as it is now apparent, can be none other but the Pope of Rome. 2. Theſſ. 2. 3. *Let no man deceiue you by any meanes, for that day ſhall not come, except there come a departing firſt, and that man of ſinne be diſcloſed, euen the ſonne of perdition, which is an aduerſary, and exalteth himſelfe againſt all that is called God, or that is worſhipped: ſo that he doth ſit as God in the temple of God, ſhewing himſelfe that he is God.* Reuel. 13. 11. *And I beheld another beaſt comming out of the earth, which had two hornes like the lambe, but he ſpake like the dragon? And he did all that the firſt beaſt could doe before him, and he cauſed the earth, & them that dwell therein, to worſhip the beaſt, whoſe deadly wound was healed.*

Theoph. *When were there firſt Antichriſts at Rome?*

Theol.

Theol. When the Bishops thereof would be entitled Vniuersall, or supreame gouernours of the whole world, but then were they compleate, when they, together with Ecclesiasticall censure vsurped ciuill authority,

Theoph. *After that Christ hath subdued all his enemies, what shall ensue?*

Theol. I. The surrendring ouer of his kingdome to God the Father, as concerning the regiment: for at that time shall cease both that ciuill regiment, and spirituall policy, consisting in word and spirit together II. The subiection of Christ, onely in regard of his humanity, the which then is, when the Sonne of God shall most fully manifest his maiesty, which before was obscured by the flesh, as a vaile, so that the same flesh remaining both glorious and vnited to the Son of God, may by infinite degrees appeare inferiour.

We may not therefore imagine, that the subiection of Christ, consisteth in diminishing the glory of the humanity, but in manifesting most fully the maiestie of the *Word.*

CHAP. XIX.

Concerning the outward meanes of executing the decree of election, and of the Decalogue.

Theoph. *In the fifteenth chapter you spake of Gods decree, and the execution of it: in the execution you obserued three things. 1. The foundation. 2. The meanes. 3. The degrees: you haue hitherto entreated of the foundation of Election, now shew me which are the meanes?*

Theol. Gods couenant, & the seale therof.

Theoph. *What is Gods couenant?*

Theol. His contract with man, concerning life eternall, vpon certaine conditions.

Theoph. *Which are the parts of which it consisteth?*

Theol. Gods promise to man, Mans promise to God.

Theoph. *What is Gods promise to man?*

Theol. That whereby hee bindeth himselfe to man to be his God, if hee breake not the condition.

Theoph. *What is mans promise to God?*

Theol. That whereby he voweth his allegiance vnto his Lord, and to performe the condition betweene them.

Theoph.

Theoph. *How many kinds are there of this couenant?*

Theol. Two.

Theoph. *Which be they?*

Theol. The couenant of workes, and the couenant of grace. Ierem. 31. 31. 42, 43. *Beholde, the dayes come, saith the Lord, that I will make a new couenant with the house of Israel, & with the house of Iudah, Not according to the couenant I made with their fathers, when I tooke them by the hand to bring them out of the land of Egypt: the which my couenant they brake, although I was an husband to them, saith the Lord. But this shall be the couenant, that I will make with the house of Israel: after those dayes, saith the Lord, I will put my law in their inward parts, and write in their hearts, and will be their God, and they shall be my people.*

Theoph. *What is the couenant of workes?*

Theol. The couenant of workes, is Gods couenant, made with condition of perfect obedience, & is expressed in the Morall Law.

Theoph. *What is the Morall Law?*

Theol. That part of Gods word, which commandeth perfect obedience vnto man, as well in his nature, as in his actions, and forbiddeth the contrary. Rom. 10. 5. *Moses thus describeth the righteousnes which is of the Law, that the man, which doth these things, shall*

liues therby. 1. Tim. 1. 5. *The end of the commandement, is loue out of a pure heart, and of a good conscience, and faith vnfained.* Luk. 16. 27. *Thou shalt loue the Lord thy God, with all thine heart, with all thy soule, and with all thy strength.* Rom. 7. *We know that the law is spirituall.*

Theoph. *Which are the two parts of the law?*

Theol. The Edict commanding obedience, and the condition binding to obedience.

Theoph. *What is the condition?*

Theol. Eternall life to such as fulfill the Law: but to transgressours, euerlasting death.

Theoph. *Giue mee an abridgement of the whole Law?*

Theol. The Decalogue or tenne commandements, is an abridgement of the whole Law, and the couenant of workes. Exod. 34. 27. *And the Lord said vnto Moses, write thou these words, for after the tenour of these words I haue made a couenant with thee, and with Israel. And was there with the Lord fourty daies & fourty nights, and did neither eate bread, nor drink water, & he wrote in the tables the words of the couenant, euen to the ten commandements.* 1. King. 8. 9. *Nothing was in the Arke, saue the two tables of stone, which Moses had put there at Horeb, where the Lord made a couenant with*

the

the children of Iſrael, when he brought them out of the land of Egypt. Math. 22. 40. *On theſe two commandements hangeth the whole Lawe and the Prophets.*

Theol. For the true interpretation of the Decalogue, giue me ſome few rules.

Theol. I. In the negatiue, the affirmatiue, muſt be vnderſtood: and in the affirmatiue, the negatiue.

II. The negatiue bindeth at all times, and to all times: and the affirmatiue bindeth at all times, but not to all times: and therefore negatiues are of more force.

III. Vnder one vice expreſſely forbidden, are comprehended all of that kind, yea, the leaſt cauſe, occaſion, or enticement thereto, is as well forbidden, as that 1. Ioh. 3. 15. *Whoſoeuer hateth his brother, is a manſlayer.* Matth. 5. 21. to the end. Euill thoughts are condemned, as well as euill actions.

IV. The ſmalleſt ſinnes are intitled with the ſame name, that that ſinne is, which is expreſſely forbidden in that commaundement, to which they appertaine. As in the former places, hatred is named murther, and to looke after a woman with a luſting eye, is adultery.

V. Wee muſt vnderſtand euery commandement of the law ſo, as that we annexe this

this condition: *vnleſſe God command otherwiſe.* For God being an abſolute Lord, and ſo aboue the law, may command that which his law forbiddeth: ſo he commanded *Iſaac* to be offered, the Egyptians to bee ſpoyled, the braſen Serpent to bee erected which was a figure of Chriſt, &c.

Theoph. *How is the Decalogue deſcribed?*

Theol. The Decalogue, is deſcribed in two Tables.

Theoph. *What is the ſumme of the firſt Table?*

Theol. That we loue God with our mind, memory, affections, and all our ſtrength. Matth. 22. 37 *This is the firſt,* (to wit, in nature and order) *and great commaundement,* (namely, in excellency, and dignity.)

CHAP. XX.

Of the firſt commandement.

Theoph. *How many commandements belong to the firſt table?*

Theol. Foure.

Theoph. *What doth the firſt commandement teach?*

Theol. The firſt, teacheth vs to haue and chooſe the true God for our God.

Theoph.

Theoph. *Repeate the words?*

Theol. I am Iehouah thy God, which brought thee out of the land of Aegypt, and out of the house of bondage. Thou shalt haue none other God, but me.

The Resolution.

Theoph. *What thinke you is the intent of this preamble to the commaundements from these words,* I am *to the first commandement. Thou shalt, &c.*

Theol. If any man rather iudge, that these words are a preface to all the commandements; Neuertheles, it is like, that they are a perswasion to the keeping of the first commandement: and that they are set before it, to make way vnto it: as beeing more hard to be receiued then the rest. And this may appeare, in that the three commaundements next following, haue their seuerall reasons.

Theoph. *What doth the word Iehouah signifie?*

Theol. This word signifieth three things:

I. Him

I. Him, who of himselfe, and in himselfe, w
from all eternity. Reu. 1. 8. *Who is, who w
and who is to come.* II. Him, which giueth be
ing to all things, when they were not, part
by creating, partly by preseruing them. III
Him which mightily causeth that those thing
which he hath promised, should both be ma
and continued, Exod. 6. 1. Rom. 4. 17.

Theoph. *What must I gather vpon this fir
word?*

Theol. That here beginneth the first rea
son of the first commandement, taken fro
the name of God: it is thus framed.

He that is Iehouah, must alone be thy God.
But I am Iehouah.
Therefore I alone must be thy God.

The proposition is wanting: the assump
tion is in these words (*I am Iehouah*) the co
clusion is the commandement.

Theoph. *What is meant by these words th
God?*

Theol. These are the words of the couenan
of grace, Ier. 32. 33. whereby the Lord pro
miseth to his people, remission of sinnes, an
eternall life. Yea these words are as a secon
reason of the commandements, drawne fro
the equality of that relation, which is be
tweene God and his people.

If I be thy God, thou againe must be my people.

nd take me alone for thy God.

But I am thy God.

Therefore thou must be my people, and take me alone for thy God.

The assumption, or second part of this reason, is confirmed by an argument taken from Gods effects, when hee deliuered his people out of Egypt, as it were, from the seruitude of a most tyrannous master.

Theoph. *Did this deliuery belong vnto the Israelites onely?*

Theol. No but in some sort to the Church of God in all ages: in that it was a type of a more surpassing deliuery, from that fearefull kingdome of darkenesse, 1. Cor. 10. 1, 2. *I would not haue you ignorant, brethren, that all our fathers were vnder the cloud, and all passed through the redde sea, and were all baptized vnto Moses in the cloud, and in the sea.* Colos. 1. 13. *Who hath deliuered vs from the power of darknesse, and translated vs into the kingdome of his deare Sonne.*

Theoph. *Why call you them other Gods?*

Theol. They are so called, not that they by nature are such, or can be, but because the corrupt, and more then diuelish heart of carnall man esteemeth so of them. Phil. 3. 19. *Whose God is their belly.* 1. Cor. 4 4. *Whose minds the God of this world hath bewitched.*

Theoph.

Theoph. *Why are theſe other Gods called* ſtrange Gods?

Theol. In regard of that marriage that is betwixt God and his Church: For as every man to her that is marryed, in regard of marriage duties muſt be a ſtranger, ſo every other god to him that is eſpouſed to Chriſt muſt be a ſtrange God.

Theoph. *What meane you by theſe words, before my Face?*

Theol. That is, (figuratiuely) in my ſight or preſence, to whom the ſecret imaginations of the heart are knowne: and this is the third reaſon of the firſt commandement, as if he ſhould ſay. If thou in my preſence reiect me, it is an hainous offence: ſee therefore thou do it not. After the ſame manner reaſoneth the Lord. Gen. 17. 1. *I am God Almighty, therefore walke vpright.*

Theoph. *Which is the affirmatiue part of this commandement?*

Theol. Make choice of Iehouah to be thy God.

Theoph. *Which is the firſt duty here cõmanded?*

Theol To acknowledge God, that is, to know and confeſſe him to be ſuch a God, as he hath reuealed himſelfe to be in his word,

and

and creatures, Col. 1. 10. *Increasing in the knowledge of God.* Ier. 24. 7. *And I will giue them an heart to know me, that I am the Lord, and they shall be my people, and I will bee their God: for they shall returne vnto mee with their whole heart.* In this knowledge of God must we glory. Ier. 9. 24. *Let him that glorieth, glory in this, that he vnderstandeth and knoweth me: for I am the Lord, which shew mercy, iudgment, and righteousnesse in the earth.*

Theoph. *Which is the second duty?*

Theol. An vnion with God, whereby man is knit in heart with God. Iosh. 23. 8. *Sticke fast vnto the Lord your God, as yee haue done vnto this day.* Act. 11. 23. *He exhorted all, that with purpose of heart, they would cleaue to the Lord.*

Theoph. *How doth man cleaue vnto God?*

Theol. In affiance, in loue, and feare of God.

Theoph. *What is affiance?*

Theol. Affiance, is that, whereby a man acknowledging the power and mercy of God, and in him, against all assaults whatsoeuer, doth stedfastly rest himselfe. 2. Chron. 20. 20. *Put your trust in the Lord your God, & ye shall be assured, beleeue his Prophets, and ye shall prosper.* Psal. 27. 1. *God is my light, and my saluation, whom should I feare? God is the strength of*

my

my life, of whom ſhould I bee afraid? verſ. 3. *Though an hoſt pitched againſt me, mine heart ſhould not be afraid: though warre be raiſed againſt me, I will be ſecure.*

Theop. *What benefit reape we by this affiance?*

Theol. Patience, and alacritie in preſent perils. Pſal. 39. 10. *I ſhould haue bin dumbe, and not opened my mouth, becauſe thou didſt it.* 2. Sam. 16. 20. The *King ſaid. What haue I to do with you, ye ſonnes of Zeruiah? If he be curſing, becauſe the Lord ſaid, Curſe Dauid, what is he that dare ſay, Why doſt thou ſo?* Gen. 45. 5. *Be not ſadde, neither grieued with your ſelues, that ye ſold me hither: for God did ſend me before you, for your preſeruation.* verſ. 8. *Now then, you ſent me not, but God himſelfe.* 2. King. 6. 16. *Feare not, for they that be with vs, are moe then they that be with them.*

Theoph. *Is there any other good gotten by it?*

Theol. Yea, this affiance engendreth hope, which is a patient expectation of Gods preſence and aſsiſtance in all things that are to come. Pſal. 37. 5. *Commit thy way vnto the Lord, and truſt in him, and he ſhall bring it to paſſe.* verſ. 7. *Wait patiently vpon the Lord, and hope in him.* Prou. 16. 3. *Commit thy worke vnto the Lord, and thy thought ſhall be directed.*

Theoph. *You haue ſpoken of* affiance, *what is loue?*

Theol.

Theol. The loue of God, is that, whereby man, acknowledging Gods goodneſſe and fauor towards him, doth again loue him aboue all things, Deut. 6. 5. *Thou ſhalt loue the Lord thy God, with all thine heart, with all thy ſoule, and with all thy ſtrength.*

Theoph. *Which are the markes of the true loue of God?*

Theol. I. To heare willingly his word. II. To ſpeake often of him. III. To thinke often of him. IV. To doe his will without vrkeſomneſſe. V. To giue body, and all for his cauſe. VI. To deſire his preſence aboue all, and to bewaile his abſence. VII. To embrace all ſuch things, as appertaine to him. VIII. To loue and hate that, which he loueth and hateth. IX. In all things to ſeeke to pleaſe him. X. To draw others vnto the loue of him. XI. To eſteeme highly of ſuch gifts and graces, as he beſtoweth. XII. To ſtay our ſelues vpon his counſels reuealed in his word. Laſtly, To call vpon his name with affiance.

Theoph. *The third thing as you ſay by which we cleaue vnto God, is* Feare, *what is it?*

Theol. The feare of God, is that whereby man acknowledging Gods both mercy and iuſtice, doth, as it were a capitall crime, feare to diſpleaſe God, Pſal. 103. 3. *With thee is*

mercy, that thou maiest be feared. Habac. 3. 1
When I heard it, my belly trembled, my lips [illegible]
at the voyce: rottennesse entred into my bones, [illegible]
I trembled in my selfe, that I might rest in [illegible]
day of trouble, when he commeth vp against [illegible]
people to destroy them. Psal. 4. 4. *Tremble,* [illegible]
sinne not.

Theoph. *What ariseth hence?*

Theol. The godly mans desire, to ap-
prooue himselfe in all things to his God
Gen. 5. 22. *And Henoch walked with God, af-*
ter that, &c. Gen. 17. 1. *God said to him, I am*
sufficient, walke before me, and be thou perfect.

Theoph. *These are three excellent vertues*
indeed, doth any other vertue arise from them?

Theol. Yea, out of these proceedeth hu-
mility, whereby a man acknowledging God
free bounty, and prostrating himselfe before
him, doth ascribe vnto him all praise and
glorie, 1. Cor. 1. 31. *Let him that glorieth glory*
in the Lord. 1. Pet. 15. 5. *Decke your selues in-*
wardly with lowlinesse of mind: for God resisteth
the proud, and giueth grace to the humble. verse
6. *Humble your selues therefore vnder the migh-*
tie hand of God, that hee may exalt you in due
time. 1. Chron. 29. 10, 11. *And Dauid said,*
Blessed be thou, O Lord God of Israel our Fa-
ther, for euer, and thine, O Lord, is greatnes and
power, and glorie, and victory, and praise: for
thou

that is in heauen, and in earth, is thine, &c. and verſ. 14. *But who am I, and what is my people, that we ſhould be able to offer willingly on this ſort for all things come of thee, and of thine owne hand we haue giuen thee, &c.*

Theoph. *Which is the negatiue, or the* forbidding *part?*

Theol. Account not that as God, which is by nature no God.

Theoph. *Which is the firſt ſinne here forbidden?*

Theol. Ignorance of the true God, and his will, which is not onely not to know, but alſo to doubt of ſuch things, as God hath reuealed in his word. Ier. 4. 22. *My people is fooliſh, they haue not known me: they are fooliſh children, and haue none vnderſtanding: they are wiſe to doe euill, but to doe well, they haue no knowledge.* Ierem. 9. 3. *They proceede from euill to worſe, and haue not knowne me, ſaith the Lord.*

Theoph. *Which is the ſecond?*

Theol. Atheiſme, when the heart denyeth eyther God, or his attribute: as, his Iuſtice, Wiſedome, Prouidence, Preſence. Pſal. 14. 1. *The foole hath ſaid in his heart, there*

is no God. Eph. 2. 12. *Ye had no hope, and were without God in the world.* Malach. 2. 1. *I loue you, saith the Lord, yet ye say, Wherein haue we spoken against thee?* vers. 14. *Ye haue said, it is vaine to serue God: and what profit is it, that we haue kept his commandements, and that we walked humbly before the Lord of hosts?*

Theoph. *Which is the third?*

Theol. Errours concerning God, the persons of the Deity, or the attributes.

Theoph. *What heresies are especially reproued?*

Theol. Hellenisme, Iudaisme, Manicheisme, Sabellianisme, and Arrianisme.

Theoph. *What is Hellenisme?*

Theol. The acknowldging and adoring of a multiplicity of gods. *August.* in his 6. booke of the City of God. Chap. 7.

Theoph. *What is Iudaisme?*

Theol That heresie, which worshipped one God without Christ.

Theoph. *What is Manicheisme, or Marcianisme?*

Theol. These Heretikes deny God the Father.

Theoph. *What did the Sabellians deny?*

Theol. The distinction of three persons.

Theoph. *What did the Arrians affirme?*

Theol. That Christ the Sonne of God,

not very God.

Theop. *Which is the fourth sinne here forbidden?*

Theol. To withdraw, and remooue the affections of the heart from the Lord, and set them vpon other things. Esa.29.13. *The Lord said, this people draweth nere me with their mouth, and honour me with their lippes, but their heart is farre from me.* Ier.12.2. *Thou art neere in their mouth, and farre from their reines.*

Theoph. *How many waies is the heart withdrawne from God?*

Theol. By distrust in God. Heb.10.38. *The iust shall liue by faith, but if any withdraw himselfe, my soule shall haue no pleasure in him.*

Theoph. *What sinnes arise from this distrust?*

Theol. I. Impatience in suffering afflictions. Ier.20.14. *Cursed be the day wherein I was borne, and let not the day wherein my mother bare me, be blessed.* vers. 13. *Cursed bee the man, that shewed my father, saying, a man child is borne vnto thee, & comforted him,* v.18. *How is it that I came forth of the wombe, to see labour and sorrow, that my daies should bee consumed with shame?* II. Tempting of God, when such as distrust, or rather contemne him, seeke signes of Gods truth and power. Matth.4.7. *Thou shalt not tempt the Lord thy God.* 1.Cor.10.6. *Neither let vs tempt God, as*

they tempted him, and were destroyed by serpents vers. 10. *Neither murmure ye, as some of them murmured, and were destroyed of the destroyer.* III. Desperation. Gen. 4. 13. *Mine iniquitie is greater then can be pardoned*, 1. Thess. 4. 13. *Sorrow ye not, as they which haue no hope.* IV. Doubtfulnesse, concerning the truth of Gods benefits present, or to come. Psal. 116. 11. *I said in mine hast, all men are lyers.*

Theoph. *Which is the second way by which the heart is withdrawne from God?*

Theol. Confidence in creatures, whether it be in their strength, as Ier. 17. 5. *Cursed is the man, that hath his confidence in man, and maketh flesh his arme, but his heart slideth from the Lord.* Or Riches, Math. 6. 24. *Ye can not serue God and riches.* Eph. 5. 5. *No couetous person, which is an idolater, hath inheritance in the kingdome of Christ and of God.* Or defenced places. Ier. 49. 16. *Thy feare, and the pride of thine heart hath deceiued thee, thou that dwellest in the clefts of the Rocke, and keepest the height of the hil: though thou shouldest make thy nest as high as the Eagle, I will bring thee downe from thence, saith the Lord.* Or pleasure, and dainties: to such their belly is their God. Phil. 3. 14. Or in physitions. 2. Chron. 6. 12. *And Asa in the nine and thirtieth yeere of his reigne was diseased in his feete, and his disease was ex-*

treame,

treame, yet bee sought not the Lord in his disease, but to the Physitions. Briefly, to this place principally may bee adioyned that diuellish confidence, which Magitians, and all such as take aduise at them, doe put in the diuell, and his workes, Leuit. 20.6. *If any turne after such as worke with spirits, and after soothsayers, to goe a whooring after them, then will I set my face against that person, and will cut them off from among this people.*

Theoph. *Which is the third?*

Theol. The loue of the creature, aboue the loue of God, Matth. 10.37. *He that loueth father or mother more then me, is not worthy of me, and he that loueth sonne or daughter more then me, is not worthy of me.* Ioh. 12.43. *They loued the praise of man, more then the praise of God.* To this belongeth self-loue, 2. Tim. 3.2.

Theoph. *Which is the fourth?*

Theol. Hatred, and contempt of God, when man flieth from God, and his wrath, when he punisheth offences. Rom. 8.7. *The wisedome of the flesh, is enmity with God.* Rom. 1.30. *Haters of God, doers of wrong.*

Theoph. *Which is the fifth?*

Theol. Want of the feare of God. Psal. 36.1. *Wickednesse saith to the wicked man, euen in mine heart, that there is no feare of God before their eyes.*

Theoph. *Which is the ſixth?*

Theol. Feare of the creature, more then the Creator. Reu. 21. 8. *The fearefull & vnbeleeuing, ſhall haue their part in the lake which burneth with fire and brimſtone.* Matth. 10. 28. *Feare not them which kill the body, but feare him that can caſt both body and ſoule into hell fire.* Ier. 10. 2. *Be not afraid of the ſignes of heauen though the heathen be afraid of ſuch.*

Theoph. *Which is the ſeuenth?*

Theol. Hardneſſe of heart, or carnall ſecuritie, when a man, neither acknowledging Gods iudgements, nor his owne ſinnes, dreameth he is ſafe from Gods vengeance, and ſuch perils, as ariſe from ſinne. Rom. 2. 5. *Thou after thine hardneſſe, and heart that cannot repent, heapeſt to thy ſelfe wrath againſt the day of wrath.* Luk. 21. 34. *Take heede to your ſelues, leaſt at any time, your hearts be oppreſſed with ſurfetting, and drunkennеſſe, and cares of this life, and leaſt that day come on you as vnawares.*

Theoph. *Here is indeed a Catalogue of many foule ſins, but what doe they all ioyntly engender?*

Theol. Pride, whereby man aſcribeth all he hath that is good, not to God, but to his owne merit, and induſtry, referring, and diſpoſing them wholy vnto his owne proper credit, 1. Cor. 4. 6. *That ye might learne by vs that*

that no man presume aboue that which is written, that one swell not against another, for any mans cause, vers.7. *For who separateth thee? or what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though thou hadst not receiued it?* Gen.3.5. *God doth know, that when ye shall eate thereof, your eyes shall be opened, and ye shall be as Gods, knowing good and euill.*

Theoph. *Which is the highest stayre of prides ladder?*

Theol. That fearfull presumption, by which many clime rashly into Gods seate of Maiestie, as if they were gods, Act.12.22,23. *The people gaue a shout, saying, The voice of God, and not of man: But immediately the Angell of the Lord smote him, because he gaue not glorie vnto God, so that he was eaten vp of wormes, and gaue vp the Ghost.* 2.Thess.2.4. *Which is an aduersarie, and exalteth himself against all that is called God, or that is worshiped: so that he doth sit as God in the temple of God, shewing himselfe that he is God.*

CHAP. XXI.

Of the second Commandement.

Theoph. *Hitherto you haue entreated of the first comandement, in a word, what doth it teach?*

Theol.

Theol. To entertaine in our hearts, and to make choiſe of one onely God.

Theoph. *What doe the other three of the firſt table concerne?*

Theol. That holy profeſsion, which we muſt make towards the ſame God.

Theoph. *How may this be prooued?*

Theol. Becauſe firſt, it is neceſſary to make choiſe of the true God. Secondly, to make profeſsion of the ſame God.

Theoph. *In the profeſsion of God what matter we conſider?*

Theol. The parts thereof, and the time appointed for this profeſsion.

Theoph. *Which are the parts?*

Theol. The ſolemne worſhip of God, and the glorifying of him.

Theoph. *What doth the ſecond commandment deſcribe?*

Theol. Such holy and ſolemne worſhip, as is due vnto God.

Theoph. *Which are the words of this commandement?*

Theol. Thou ſhalt make thee no grauen image, neither any ſimilitude of things which are

are in heauen aboue, neyther that are in the earth beneath, nor that are in the waters vnder the earth: thou ſhalt not bow down to them neyther ſerue them, for I am the Lord, thy God, a iealous God, viſiting the iniquity of the fathers vpon the children, vpon the third generation, and vpon the fourth of them that hate me, and ſhew mercy vnto thouſands, vpon them that loue me and keep my commandements.

Theoph. *What meane you by the firſt words,* Thou ſhalt not make?

Theol. This is the firſt part of the commandement

mandement, forbidding to make an Idol.

Theoph. *What is an Idol?*

Theol. Not onely a certaine representation, and image of some feigned God, but also of the true Iehouah.

Theoph. *How proove you this against the Papists?*

Theol. By these arguments: the first is, Deut. 4. 15, 16. *Take therefore good heede vnto your selues: for ye saw no image in the day that the Lord spak vnto you in Horeb, out of the middest of the fire, that ye corrupt not your selues, & make you a grauen image or representation of any figure: whether it be the likenes of male or female.* Out of these words vttered by *Moses*, a reason may be framed thus:

If ye saw no image (namely of God) ye shall make none.

But ye saw no image, onely heard a voice:

Therefore ye shall make no image of God.

The second reason: that idolatry which the Israelites committed, the very same is prohibited in this commandement.

But the Israelites idolatry was the worship of God in an image, Hos. 2. 16. *At that day, saith the Lord, thou shalt call me no more Baali, but shalt call me Ishi.*

The golden calfe was an image of God: for when it was finished, *Aaron* proclaimed that

that *to morrow ſhould be a feaſt to Iehouah.* Exodus 32.6. And the ſame calfe is tearmed an idol. Act. 7.41.

Therefore the worſhipping of God in an image, is here prohibited.

Theoph. *What vnderſtand you by theſe words,* Any grauen image?

Theol. Here the more ſpeciall is put for the more generall, namely, a grauen image for all counterfeit meanes of Gods worſhip.

Theoph. *How is the firſt part of the commandement here illuſtrated?*

Theol. By a double diſtribution. The firſt is drawne from the cauſes, *Thou ſhalt not make thee an idol, whether it be engrauen in* wood, *or* ſtone: *or whether it be* painted *in a table.* The ſecond, is taken from the place: *thou ſhalt not make thee an idol of things in* heauen, *as ſtarres, and birds*: *or in the* earth, *as of man, woman, beaſts: or vnder the earth, as fiſhes.*

This place is ſo expounded by *Moſes*, Deut. 4.14. to the 20. verſe.

Theoph. *What is contained in theſe words,* thou ſhalt not bow downe to them?

Theol. The ſecond part of the commandement, forbidding all men to fall downe before an idol. In this word, *bow downe*, is againe the ſpeciall put for the generall: for in it is inhibited all fained worſhip of God.

Theoph.

Theoph. *What meane you by theſe words For I?*

Theol. Theſe words are a confirmation of this commaundement, perſwading to obedience, by foure reaſons.

Theoph. *In what word is the firſt reaſon?*

Theol. In the word [*The Lord*] (which is ſtrong.) God is ſtrong, and ſo able to reuenge idolatry. Heb. 10. 31.

Theoph. *Wherein is the ſecond reaſon?*

Theol. In that God is called a *iealous* God.

Theoph. *From whence is this ſpeech taken?*

Theol. From the eſtate of wedlocke: for God is called the husband of his Church. Eſa. 54. 5. Eph. 5. 26, 27. And our ſpirituall worſhip is, as it were, a certaine marriage of our ſoules, conſecrated vnto the Lord. Ier. 2. 2. *I remember thee with the kindeneſſe of thy youth, and the loue of thy marriage, when thou wenteſt after me in the wilderneſſe, in a land that was not ſowne.* Heere then is another argument drawne from a compariſon of things that be like. Gods people muſt alone worſhip him, becauſe they are linked to him as a wife is to her husband, vnto whom alone ſhee is bound: therefore if his people forſake him, and betroth themſelues vnto idols, hee will vndoubtedly giue them a bill of diuorcement,

uorcement, and they ſhall bee no more eſpouſed vnto him.

Theoph. *Which is the third reaſon?*

Theol. In that God is a *viſiting* God, and this reaſon is taken from the effects of Gods anger.

Theoph. *In God, what is it to viſit?*

Theol. Not onely to puniſh the children for the fathers offences, but to take notice, and apprehend them in the ſame faults: by reaſon they are giuen ouer to commit their fathers tranſgreſsions, that for them they be puniſhed.

Theoph. *What thinke you of theſe wordes,* That hate me?

Theol. It may be, this is a ſecret anſwer, the obiection whereof, is not here in expreſſe words ſet downe, but may bee thus framed: *What if we vſe idols to inflame, and excite in vs a loue and remembrance of thee?* The anſwer is this by the contrarie: *You may thinke that your vſe of idols kindleth in you a loue of me, but it is ſo farre from that, that all ſuch as vſe them cannot chooſe but hate me.*

Theoph. *From whence is the fourth reaſon deriued?*

Theol. From the effects of Gods mercie to ſuch as obſerue this commandement.

Theoph. *What may we here obſerue?*

Theol.

Theol. Firſt, that Gods mercie exceedeth his juſtice. Pſal. 103. 8. *The Lord is full of compaſſion and mercie, ſlow to anger, and of great kindneſſe.* verſ. 17. *The louing kindneſſe of the Lord endureth for euer.* ver. 9. *He will not alwaies chide, neither keepe his anger for euer.* Secondly we may not ſurmiſe, that this excellent promiſe is made to euerie one particularly, who is borne of faithfull parents. For godly *Iſaac* had godleſſe *Eſau* to his ſonne, and godleſſe *Saul* had godly *Ionathan.*

Theoph. *Which is the negatiue part of this Commandement?*

Theol. Thou ſhalt neither worſhip falſe gods, nor the true God with falſe worſhip.

Theoph. *What is the firſt thing heere forbidden?*

Theol. The repreſentation of God, by an image. For it is a lye. Habak. 2. 18. *What profiteth the image? for the maker thereof hath made it an image & a teacher of lies.* Zachar. 10. *The idols haue ſpoken vanitie.* Ierem. 10. 8. *The ſtocke is a doctrine of vanitie.* The Eliberine Councell in the 39 Canon, hath this Edict

We thought it not meete to haue images in Churches, leſt that which is worſhipped and adored, ſhould be painted vpon wals. Clement. booke 5. ad Iacob. Dom. *That ſerpent by others is wont to ſpeake theſe words: We in honour of the inuiſible God, are accuſtomed to adore viſible images, the which out of all controuerſie, is verie falſe.* Aug. in his treatiſe vpon the 113. Pſal.

The image alſo of the Croſſe and Chriſt crucified, ought to be aboliſhed out of Churches, as the braſen ſerpent was, 2. Kin. 18. 4. *Hezekiah* is commended for breaking in pieces the braſen ſerpent to which the children of Iſrael did then burne incenſe. This did *Hezekiah*, albeit at the firſt this ſerpent was made by the Lords appointment. Numb. 21. 8. and was a type of Chriſts paſsion. Ioh. 3. 14. Origen in his 7. booke againſt Celſus. *We permit not any to adore Ieſus vpon the altars in images, or vpon Church-walles: becauſe it is written, Thou ſhalt haue none other gods but me.*

Epiphanius, in that Epiſtle, which he wrote to *Iohn* Biſhop of Ieruſalem, ſaith, *It is againſt the cuſtome of the Church, to ſee any image hanging in the Church, whether it be of Chriſt, or any other ſaint, & therefore euen with his own hands rent he aſunder the vayle, wherein ſuch an image was painted.*

Theoph. *What thinke you then of that figure or ſigne, which appeared to Conſtantine, when he ſhould ouercome?*

Theol. It was not the ſigne of the Croſſe (as the Papiſts do triflingly imagine) but of Chriſts name: for the thing was made of theſe two Greeke letters ☧ conioyned together, Euſeb. in the life of Conſtantine, Booke 1. cap. 22. 25.

Theoph. *May not the Cherubims, which Salomon placed in the temple, ſerue for the defence of Images?*

Theol. No, for they were only in the holy of holieſt, where the people could not ſee them. And they were types of the glorie of the Meſsiah, vnto whom the very Angels were ſubiect: the which we haue now verified in Chriſt.

Theoph. *But ſome will reply that they worſhip not the image, but God in the image.*

Theol. Let ſuch know, that the creature can not comprehend the image of the Creator, and if it could, yet God would not be worſhipped in it, becauſe it is a dead thing: yea, the worke of mans hands, *not of God:* and therefore is more baſe then the ſmalleſt liuing creature, of the which we may lawfully ſay, it is the *worke of God.* This euinceth, that no kind of diuine worſhip belongeth to

an image, either ſimply or by relation, whatſoeuer the ſophiſticall ſchoole-men iangle to the contraty.

If any man be yet deſirous of images, hee may haue at hand the preaching of the Goſpel, a liuely image of Chriſt crucified. Gal. 3.1. *O fooliſh Galatians, who hath bewitched you, that ye ſhould not obey the truth, to whom Ieſus Chriſt before was deſcribed in your ſight, and among you crucified?* The like may be ſaid of the two Sacraments. And that ſaying of *Clement* is true, in his fifth booke of Recognit. *If you will truely adore the image of God, do good vnto man, and yee ſhall worſhip his true image: for man is the image of God.*

Theoph. *What is the ſecond ſinne heere forbidden?*

Theol. The leaſt approbation of idolatry. Hoſ. 13.2. *They ſay one to another whileſt they ſacrifice a man, let them* kiſſe *the calues.*

Theoph. *What is a kiſſe, as it is there meant?*

Theol. An externall ſigne of ſome allowance of a thing. *Gen.* 48.11.

Theoph. *What may I gather hence?*

Theol. That it is vnlawfull to bee preſent at Maſſe, or any idolatrous ſeruice, though our minds be abſent. 1. Cor. 6. 20. *Yee are bought with a price, therfore glorifie God in your body, and in your ſpirits, which are Gods.* Rom.

11.4. *What ſaith the Scripture? I haue reſerued vnto my ſelfe ſeauen thouſand men, which haue not bowed the knee to Baal.* Euſeb. third booke. *The Martyrs, when they were haled vnto the temples of idols, cried out, & with a loud voyce in the middes of their tortures teſtified that they were not idolatrous ſacrificers, but profeſſed and conſtant Chriſtians, reioycing greatly that they might make ſuch a confeſſion.*

Theoph. *What think you of that of Naaman the Syrian?* 2. King. 5. 17, 18.

Theol. That which may be obiected of *Naaman* the Syrian, who worſhipped in the temple of Rimmon, is thus anſwered, that he did it not with purpoſe to commit idolatry, but to performe that ciuill obeyſance which he was wont to exhibite to the Kings maieſty.

Theoph. *What further may I learne hence?*

Theol. That for this cauſe, are vtterly forbidden all ſuch proceſſions, playes, and ſuch feaſts, as are conſecrated to the memoriall and honour of idols. Exod. 32. 6. *They roſe vp the next day in the morning, & offered burnt offerings, & brought peace offerings: alſo the people ſate them downe to eate and drinke, and roſe vp to play.* 1. Cor. 10. 7, *Neither be ye Idolaters as ſome of them were, as it is written, &c.* And *Paul* (1. Cor. 8. 4. to the ende) earneſtly ex-

horteth

horteth the Corinthians from ſitting at table in the idols temple; albeit they *know that an idol is nothing in the world.* Tripartite hiſtory, booke 6. chap. 30. *Certaine ſouldiers refuſed to adore, as the cuſtome was, the banner of Iulian, in which were painted the images of Iupiter & Mercury, and Mars: others bring againe the rewards, which they, after they had burned incenſe on an altar in the Emperours preſence, had receiued: Crying, that they were Chriſtians, and would liue & die in that profeſſiō: & as for their former fact, it was of ignorance: yea though they had polluted their hands with the idolatry of the Painims, yet they kept their conſciences cleane.*

Theoph. *Which is the third thing forbidden here?*

Theol. All reliques and monuments of idols: for theſe, after the idols themſelues are once aboliſhed, muſt be raiſed out of all memory. Exod. 23. 13. *Ye ſhall make no mention of the name of other gods, neither ſhall it bee heard out of thy mouth.* Eſa. 30. 22. *And ye ſhall pollute the couering of the images of ſiluer, and the rich ornament of the images of gold, and caſt them away as a menſtruous cloath, and thou ſhalt ſay vnto it, Get thee hence.*

Theoph. *And which is the fourth?*

Theol. Societie with infidels is heere vnlawfull, (whereas Chriſtian ſociety ſeeketh

not onely to maintaine concord, but alſo to ioyne men in brotherly loue.)

Theoph. *Which is the firſt branch of this ſociety?*

Theol. Marriage with infidels. Gen. 6. 2. *The ſonne of God ſawe the daughters of men that they were faire, and they took them wiues of all that they liked.* Mal. 2. 11. *Iudah hath tranſgreſſed, and an abomination is committed in Iſrael, and in Ieruſalem: for Iudah hath defiled the holines of the Lord, which he loued, & hath married the daughter of a ſtrange god.* Ezra 9. 14. *Should we returne to breake thy commandements, and ioyne in affinity with the people of ſuch abomination?* 2. King. 8. 10. *He walked in the waies of the Kings of Iſrael, as did the houſe of Ahab: for the daughter of Ahab was his wife, and he did euill in the ſight of the Lord.*

Theoph. *What is the ſecond?*

Theol. League in warre: namely, a mutuall confederacy, to aſſiſt one another in the ſame warre, and to haue one and the ſame enemies. And this is ſundry waies impious; I. If it bee vnlawfull to craue aſſiſtance of Gods enemies, it is likewiſe vnlawfull to incident with them, that wee will aſsiſt them. II. It obſcureth Gods glory, as though he himſelfe, either would not, or could not ayde his Church. III. It is a thouſand to one,

leſt we be infected with their idolatrie, and other impieties. IV. It endangereth vs to be made partakers of their puniſhments. 2. Chron. 19. 2. *And Jehu the ſonne of Hanani the Seer, went out to meete him, and ſaid to King Iehoſhaphat, Wouldeſt thou help the wicked, & loue them that hate the Lord? therefore for this thing is the wrath of the Lord vpon thee.*

Theoph. *Which is the third?*

Theol. Traffique, as when a man wittingly and willingly, doth, in hope to enrich himſelfe, make ſale of ſuch things, as hee knoweth, muſt ſerue to an idolatrous vſe. This condemneth all thoſe Merchants, which tranſport wares to idolaters, and ſell them franckincenſe, waxe, cloath, or other ſuch things as helpe them in the ſeruice of their idols.

Theoph. *Which is the fourth?*

Theol. Triall of ſuits in law before Iudges which are infidels, when chriſtian courts may be frequented: but if they cannot, & haue to deale with infidels, wee may appeale to infidels. 1. Cor. 9. 6. *Brother goeth to law with brother, and that vnder infidels.* Act. 25. 11. *Paul appealeth to Cæſar.*

Theoph. *Which is the fifth branch of this ſocietie?*

Theol. The worſhipping of the beaſt, and

receiuing his marke. Reuel. 14.9. *If any man worship the beast, and his image, and receiue the marke in his forehead, or in his hand.* vers. 10. *The same shall drinke of the wine of the wrath of God.*

Theoph. *Who is that Beast?*

Theol. The Church of Rome, I meane not that olde, but this new Rome, now no better then an hereticall and apostolicall Synagogue.

Theoph. *Which is the fifth sinne forbidden here?*

Theol. Wil-worship, when God is worshipped with a naked and bare good intention, not warranted by the word of God. Colos. 2.23. *Which things indeede haue a shew of wisdome in voluntarie religion, and humblenesse of minde, and in not sparing the bodie: neither haue they it in estimation to satisfie the flesh.* 1. Sam. 13.9,10. *And Saul said, Bring a burnt offering to me, and peace offerings: and he offered a burnt offering. And as soone as he had made an end of offering the burnt offering, behold, Samuel came, and* vers. 13. *said to Saul, thou hast done foolishly, thou hast not kept the commandement of the Lord thy God, which he commanded thee.* Hitherto may wee adde Popish superstitions in sacrifices, meates, holy-dayes, apparell, temporarie and bead-ridden prayers, indulgences,

ces, auſtere life, whipping, ceremonies, geſtures, gate, conuerſation, pilgrimage, building of altars, pictures, churches, & all other of that rabble.

To theſe may be added conſort in muſicke in diuine ſeruice, feeding the eares, not edifying the minde. 1. Cor. 14. 15. *What is it then? I will pray with the ſpirit, but I will pray with the vnderſtanding alſo. I will ſing with the ſpirit, but I will ſing with the vnderſtanding alſo.* Iuſtinus Martyr in his booke of Chriſtian Queſt. & Anſ. 107. *It is not the cuſtome of the Churches, to ſing their meeters with any ſuch kind of inſtruments, &c. but their manner is only to vſe plaine-ſong.*

Theoph. *May not monaſticall vowes be referred to this place of will-worſhip, againſt the ſecond commandement?*

Theol. They may, for I. they repugne the law of God: as that vnchaſte vow of ſingle life, and proud promiſe of pouertie do plainly euince: *For he that laboureth not, muſt not eate, ſaith Paul: And it is better to marrie, then to burne in luſt, ſaith the ſame Paul.* II. They are greater then mans nature can performe: as in a ſingle life, to liue perpetually chaſte. III. They diſanull Chriſtian libertie, and make ſuch things neceſſarie, as are indifferent. IV. They renue Iudaiſme. V. They

are

are idolatrous, becauſe they make them parts of Gods worſhip, and eſteeme them as meritorious.

Theoph. *Which is the ſixth ſin here forbidden?*

Theol. Hypocriſie, which giueth to God painted worſhip, that is, if you regard outward behauior, great ſinceritie: if the inward and heartie affections, none at all. Mat. 15. *Hipocrites, well hath Eſaias prophecied of you, ſaying, This people commeth neere me with their mouth, and honour me with their lippes, but their heart is far from me.* Pſal. 10. 4. *The wicked man is ſo proud, that he ſeeketh not for God.*

Theoph. *Which are the effects of Hipocriſie?*

Theol. Theſe, 1. To ſeeke the pompe and glorie of the world, & by all meanes to enrich it ſelfe, notwithſtanding it make a glorious ſhew of the ſeruice of God. 2. It is ſharpe ſighted, and hath eagles eies to obſerue other mens behauiour, when in the regarding its owne, it is as blind as a beetle. 3. To be more curious in the obſeruation of antient traditions, then the ſtatutes & commandements of almighty God. 4. To ſtumble at a ſtrawe, and skip ouer a blocke, that is, to omit ſerious affaires, & hunt after trifles. Mat. 23. 4. 5. To do all things that they may be ſeene of men, Mat. 6. 5.

Theoph.

Theoph. *What thinke you of popiſh faſting?*

Theol. It is meere hypocriſie: becauſe it ſtandeth in the diſtinction of meates, and it is vſed with an opinion of merit.

Theoph. *What thinke you of externall abſtinence from meates?*

Theol. It alſo is but hypocriſie, without internall and ſpirituall faſting from ſinne, & vnlawfull deſires. Eſay. 58.5,6. *Is this ſuch a faſt, as I haue choſen, that a man ſhould afflict his ſoule for a day, and bow downe his head as a bulruſh, and lie downe in ſackcloath and aſhes? wilt thou call this a faſting, or an acceptable day vnto the Lord? Is not this the faſting that I haue choſen, to looſe the bands of wickednes, to take off the heauy burdens, and to let the oppreſſed goe free, and that ye brake euery yoke?*

Theoph. *What is the ſeauenth thing here forbidden?*

Theol. Contempt, neglect, and intermiſsion of Gods ſeruice. Reu. 3.15,16. *I know thy works, that thou art neither cold nor hot: I would thou wereſt cold or hote. Therefore becauſe thou art luke warme, and neither cold nor hote, it will come to paſſe, that I ſhall ſpew thee out of my mouth.*

Theoph. *Which is the eighth?*

Theol. Corrupting of Gods worſhippe, and that order of gouernment, which hee hath

hath ordained for his Church: the which i
done, when any thing is added, detracted, o
any way, againſt his preſcript, mangle
Deut. 12. 32. *Euery thing which I comma
you, that doe: neither adde to it, nor detract fr
it.* This condemneth that Popiſh eleuat
of bread in the Lords ſupper, and the admi
ſtration of it alone to the people witho
wine, together with that fearefull abomina
on of the Maſſe.

Theoph. *What may I learne by this?*

Theol. To reiect all Popiſh tradition
Matth. 15. 9. *In vaine doe they worſhippe m
teaching for doctrines, mens precepts.* Now
is manifeſt, that al popiſh traditions, they
ther on their owne nature, or others abuſ
of them, ſerue as well to ſuperſtition and fa
worſhippe, as to enrich that couetous an
proud Hierarchie: whereas the Scripture
contained in the Old and new Teſtament, a
all ſufficient, not only to confirme doctrine
but alſo to reforme manners. 2. Tim. 3. 16
*The whole Scripture is giuen by inſpiration o
God, and is profitable to teach, to improue, t
correct, and to inſtruct in righteouſneſſe: that
man of God may be abſolute, being made perfe
vnto all good workes.*

Theoph. *What further may I obſerue?*

Theol. That the Romiſh Hierarchie i
here

here alſo condemned, from the parratour to the Pope: the gouernment whereof, is an expreſſe image of the olde Romane Empire, whether we conſider the regiment it ſelfe, or the place of the Empire, or the large circuit of that gouernment. Reu. 13.15. *And it was permitted to him, to giue a ſpirit to the image of the beaſt, ſo that the image of the beaſt ſhould ſpeake, and ſhould cauſe that as many as would not worſhip the image of the beaſt ſhould be killed.*

Theoph. *What is the ninth thing here forbidden?*

Theol. A religious reuerence of the creature, as when we attribute more vnto it, then we ought. Reuel. 22.8. *When I had heard and ſeene, I fell down to worſhip before the face of the Angel, which ſhewed me theſe things. But he ſaid vnto me, See thou doe it not: for I am thy fellow ſeruant.* Act. 10.25. *As Peter came in, Cornelius met him, and fel down at his feet, and worſhipped him. But Peter tooke him vp, ſaying, Stand vp, for euen I my ſelfe am a man.*

Theoph. *What vſe may I make of this?*

Theol. That if it be ſo hainous a thing, to reuerence the creature, much more to pray vnto it, whether it be Saint or Angel. Rom. 10.14. *How ſhall they call vpon him, in whom they haue not beleeued,* Matth. 4.10. *Thou ſhalt worſhip*

worshippe the Lord thy God, and him onely shalt thou serue.

Theoph. *What thinke you of praying to the man Christ?*

Theol. Wee may not pray vnto Christ, as he is onely man, but as he is God and man.

Theoph. *Why so?*

Theol. Because we direct not our prayers vnto the humanity, but to the deitie, to which the humanity is knit by an hypostaticall vnion.

Theoph. *Is the inuocation of any creature lawfull?*

Theol. It appeareth plainely so; for we must pray to them, that are able to know the secrets of the heart, and discerne the wisedome of the spirit: now none is able to doe that, but such a nature as is omnipotent. Rom. 8. 27. *He that searcheth the hearts, knoweth what is the meaning of the spirit: for he maketh request for the Saints, according to the will of God.*

Theoph. *Is there then none account to be made of Saints?*

Theol. Such as are Saints indeede, are to bee honoured by an approbation of Gods gifts in them, and by an honourable mention of them, and also by imitation of their manners and liues, beeing as patternes for vs to walke after.

Theoph.

Theoph. *What is the tenth thing here forbidden?*

Theol. Worſhip of diuels.

Theoph. *Which is the firſt kind of this worſhip?*

Theol. I. Magicke, which is a miſchieuous art, accompliſhing wonders by Satans aſſiſtance.

Theoph. *Why ſay you that this art doth* wonders?

Theol. Becauſe it is appropriate to God to doe miracles; for hee alone both beyond, and againſt the courſe of nature, doth wonderfull things.

Theoph. *May not God vſe theſe Magitians to worke miracles?*

Theol. He doth not, for the inſtruments which God vſeth in producing miracles, are only they, who do in the true Church of God make profeſsion of the faith.

Theoph. *Is there no ſtrange power giuen to diuels?*

Theol. Yes, for albeit they cannot worke miracles, yet may they effect meruailes, or wonders, & that, not by making a new a thing which before was not at all: but rather by mouing, tranſporting, & applying naturall things diuerſly, by cauſing a thin body, as the ayre, to be thick & foggy, & alſo by bewitching the ſenſes of men. Theoph.

Theoph. *What is the foundation of magicke?*

Theol. A couenant with Satan.

Theoph. *What is that couenant?*

Theol. A couenant with Satan, is such a contract, by which Magitians haue mutually to doe with the diuel.

Theoph. *What must I here obserue?*

Theol. The originall of this mutuall contract.

Theoph. *How is that?*

Theol. I. Satan maketh choise of such men to bee his seruants, as are by nature either notorious badde persons, or verie silly soules. II. Hee offereth vnto them diuerse meanes, either by other Magitians, or by some bookes written by such: Satanicall meanes, I call those, which are vsed in the producing of such an effect, to the which they, neither by any expresse rule out of Gods word, nor of their owne nature, were euer ordained. Such are concealed speeches, words of the Scripture wrested, and abused, to the great contumely and disgrace of the Lord God; holy, or rather vnholy water, siues, seales, glasses, images, bowings of the knee, and such like diuers gestures. III. When the wicked see these meanes offered vnto them, they presently are not a little glad, and assuredly beleeue, that in those

thoſe things there is vertue to worke wonders by. IV. They declare this there Satanicall confidence, by their earneſt deſire, practiſing, & abuſing the meanes. V. Then the diuell is at their elbowes, being thus affected, that he may both aſsiſt them, & in them ſhew diuerſe trickes of his legerdemaine; becauſe hee alone doth by meanes voide of all ſuch vertue, effect that, which his wicked inſtrument intended.

Theoph. *What may I ſecondarily obſerue?*

Theol. Satans counterfeiting of God. He is Gods Ape, and taketh vpon him, as though he were God. I. As God hath his word, his Sacraments, and faith due vnto him: ſo hath the diuel his word: and to ſeale it vnto the wicked, he annexeth certaine ſignes, namely, characters, geſtures, ſacrifices, &c. as it were ſacraments, that both hee may ſignifie his diueliſh pleaſure to his magitians, & they again may teſtifie their ſatanicall both obedience and confidence to him. II. As God heareth ſuch as call vpon, truſt in, and obey him: ſo the diuel is greatly delighted with magicall ceremonies & inuocations, becauſe by them God is diſhonoured, and hee magnified: therefore, if God cut him not ſhort, he is readie preſt to aſsiſt ſuch, as ſhal vſe ſuch ceremonies or inuocations.

Theoph. *You haue told mee what this cou-nant with Satan is, which are the kinds of it?*

Theol. The couenant, is either Secret, or Expreſſe.

Theoph. *What call you the ſecret couenant?*

Theol. Secret, or implicite, when one doth not expreſſely compact with Satan, yet in his heart alloweth of his meanes, aſſuredly and vpō knowledge beleeuing, that if ſuch meanes were vſed, there might indeed that great wonder be wrought which he deſired.

Theoph. *Which is the expreſſe couenant?*

Theol. When one doth not onely put his confidence in Satan, but couenanteth with him vpon conditions, that he, giuing himſelfe wholly ouer to the diuel, may againe by obſeruing certaine ceremonies accompliſh his deſire.

Theoph. *May not Magicke alſo be deuided into her kinds?*

Theol. It may for it is either coniecturall or operatiue.

Theoph. *What is coniecturall magicke?*

Theol. Whereby things are by Satans direction propheſied of before.

Theoph. *How are propheſies done?*

Theol. Some are done with meanes, other without.

Theoph. *Which are propheſies done with meanes?*

Theol.

Theol. The I. Soothsaying, diuination by the flying of birds. Deut. 18. 11.

II. The kind of diuination, which is, by looking into beasts entrals. Ezech. 21. 21. *The King of Babel, &c. consulted with idols, and looked in the liuer.*

III. Necromancy, or coniuring: by which the diuell, in the forme of some dead man, is sought vnto for counsell. 1. Sam. 28. 11. *Then said the woman, Whom wilt thou call vp vnto thee? And he said, Call vp* Samuel *vnto me.* vers. 13. *Then said he vnto her, feare not, but what sawest thou? And the woman said vnto* Saul, *I saw gods ascending out of the earth.* vers. 14. *Then said he vnto her, What fashion is he of? and she answered, An old man commeth vp lapped in a mantle. And* Saul *knew that it was* Samuel, *and he enclined his face to the ground, and bowed himselfe. And* Samuel *said to* Saul, *Why hast thou disquieted me, to bring me vp? Then* Saul *answered, I am in great distresse: for the Philistims make warre against me, &c.*

Theoph. *Was not this* Samuel *that true prophet of God, who annointed* Saul *King ouer Israel?*

Theol. He was not; for, 1. the soules of the Saints departed, are farre from the diuels clawes and dominion. 2. That good *Samuel*, if it had beene he indeede, would neuer

haue permitted *Saul* to worſhip him. 3. Hee ſaith to wicked *Saul*. To morrow ſhalt thou be with me, verſ. 14. Neither could this bee a bare illuſion, and, as I may ſay, legerdemaine of the witch, for hee plainely foretold *Saul's* deſtruction, which an ignorant woman could not know, much leſſe durſt ſhee conſtantly auouch any ſuch matter to the King. It remaineth then, that this *Samuel* was a meere illuſion of Sathan.

Theoph. *What is Diuining without meanes?*

Theol. When ſuch as are poſſeſſed with an vncleane ſpirit, vſe immediately the helpe of the ſame ſpirit to reueale ſecrets. Act. 16. 16. *A certaine maide hauing a ſpirit of diuination, met vs, which gate her maſter much vantage with diuining.* Eſay. 94. 4. *Thy voyce ſhal be out of the ground, like him that hath a ſpirit of diuination, and thy talking ſhall whiſper out of the duſt.*

Theoph. *If you haue done with Magicke Coniecturall, come to the parts of Magicke operatiue?*

Theol. Magicke operatiue, hath two parts, Iugling. and Inchantments.

Theoph. *What is Iugling?*

Theol. That whereby, through the diuelish conueyance, many great and very hard matters, are in ſhew effected Exod. 7. 10, 11, 12.

Aaron

Aaron caſt forth his rod before Pharaoh, and before his ſeruants, and it was turned into a ſerpent Then Pharaoh called alſo for the wiſe men, and ſorcerers, & thoſe charmers alſo of Egypt did in like manner with their enchantments: for they caſt down euery man his rod, & they were turned into ſerpents: but Aarons rod deuoured their rod.

Theoph. *What is enchantment?*

Theol. Enchantment, or charming, is that, whereby beaſts, but eſpecially young children and men of riper yeares, are by Gods permiſsion infected, poyſoned, hurt, bounden, killed, and otherwiſe moleſted; or contrarily, ſometimes cured of Satan, by mumbling vp ſome few words, making certaine characters & figures, framing circles, hanging amulets about the necke, or other parts, by hearbes, medicines, and ſuch like trumpery, that thereby the puniſhment of the faithleſſe may bee augmented, in repoſing their ſtrength vpon ſuch rotten ſtaues, and the faithfull may be tried, whether they will commit the like abomination. Pſal. 18. 4. *Their poiſon is euen like the poiſon of a ſerpent: like the deafe adder that ſtoppeth his eare, which heareth not the voyce of the enchanter, though he be moſt expert in charming.* Eccleſ. 10. 11. *If the ſerpent bite when he is not charmed, &c.*

Thus haue you heard Magicke deſcribed

out of Gods word, the which, how as yet, common it is, in thoſe eſpecially which are without God in the world, and whom Satan by all meanes ſtrongly deludeth, the lamentable experience which many men, and moſt places haue thereof, can ſufficiently proue vnto vs. And ſurely, if a man will but take view of all popery, he ſhall eaſily ſee, that the moſt part is meere Magicke.

Theoph. *What ſhould we thinke of them which make witches but melancholike perſons.*

Theol. They which ſpread abroad by their writing or otherwiſe, that witches are nothing elſe, but melancholike doting women, who, through the diuels deluſions, ſuppoſe that they themſelues doe that, which indeed the diuell doth alone: albeit they endeauour cunningly to cloake this ſinne, yet by the ſame meanes they may defend murther, adultery, and what other ſinne for euer.

Theop. *What ſecondly muſt we we thinke of ſuch as conſult with Magitians?*

Theol. They doe alſo worſhip the diuell: for they reuolt from God to the diuell, howſoeuer they plaiſter vp their impietie with tempered morter, that they ſeeke God helpe, though by the meanes of Magitians. 1. Sam. 28. 13. *The woman ſaid to Saul, I ſaw gods aſcending from the earth.* Leuit. 20.

If any turne after ſuch as worke with ſpirits, and after ſoothſayers, to go a whoring after them, then will I ſet my face againſt that perſon, & will cut him off from among his people. Eſa. 8. 19, 20. *When they ſhal ſay to you, enquire at them which haue a ſpirit of diuination, and at the ſoothſayers, which whiſper and murmure. Should not a people enquire at their God? from the liuing to the dead? to the Law, and to the teſtimonie?*

Theoph. *Which is the affirmatiue part of this commandement?*

Theol. Thou ſhalt worſhip him in ſpirit and truth.

Ioh. 4. 24. *God is a ſpirit, and they that worſhip him, muſt worſhip him in ſpirit and truth.*

Theoph. *Why ſay you in* ſpirit *and truth?*

Theol. Becauſe ſo ſoone as any man beginneth to worſhip God after an ouerthwart and vnlawfull manner, hee then adoreth an idoll, howſoeuer hee ſeemeth to colour his impietie. *Paul* therefore Rom. 1. 23. ſaith, that *ſuch as worſhipped the creature, and turned the glorie of the incorruptible God, to the ſimilitude of a corruptible man, did forſake the Creator,* verſ. 25. & 1. Cor. 10. 20. *Thoſe things which the Gentiles ſacrifice, they ſacrifice to diuels, and not vnto God.*

Theoph. *What things appertain to this part?*

Theol. Such as respect the holy & solemne seruice of God.

Theoph. *Which is the first?*

Theol. The true and ordinarie meanes of Gods worship: as calling vpon the name of the Lord by humble supplication, and hearty thanksgiuing: and the ministery of the word and sacraments. Act. 2. 41, 42. *They that gladly receiued his word, were baptized: and the same day there were added to the Church, about three thousand soules. And they continued in the Apostles doctrine, & fellowship, & breaking of bread, and of prayers.* 1. Tim. 2. 1. *I exhort you especially, that prayers and supplications be made for all men, for Kings, and all in authoritie.* Act. 20. 7. *The first day of the weeke, the Disciples being come together to breake bread, Paul preached vnto them, readie to depart on the morrow, and continued the preaching vnto midnight.* Tertull. Apolog. cap. 39. *We come into the assembly and congregation, that with our prayers, as with an armie, we might compasse God. This kind of violence offered to God, is acceptable to him. If any man so offend, that he must be suspended from the publique place of prayer, and all holy meeting, all ancient men, that be of any account, beare rule, being aduanced to this honour, not by bribes, but by their good report, &c.* reade the rest.

Theoph.

Theoph. *What is the ſecond?*

Theol. An holy vſe of the meanes. Firſt, in the Miniſters, who ought to adminiſter all things belonging to Gods worſhip, according to his word. Matth. 28. 20. *Teaching them to obſerue all things, which I haue commanded.* 1. Corinth. 11. 23. *I haue receiued of the Lord that, which alſo I haue deliuered.* Secondly, in the reſt of the aſſembly: whoſe dutie is in praying vnto God, in hearing the word preached and read, and in receiuing the Sacraments to behaue themſelues outwardly in modeſtie, and without offence. 1. Cor. 14. 40 *Let all things bee done honeſtly, and by order.* Inwardly, they muſt take heede, that their hearts bee well prepared to ſerue God. Eccleſ. 4. 17. *Take heede to both thy feete, when thou entreſt into the houſe of God, &c.* and Chapter 5. 1. *Be not raſh with thy mouth, nor let thine heart bee haſtie, to vtter a thing before God.*

Theoph. *In the vſe of the meanes, is there nothing elſe to be obſerued?*

Theol. Yes, wee muſt looke that wee approach neere God in confidence of his mercie, together with a contrite and repentant heart for all our ſins. Heb. 4. 2. *The word that they heard, profited not, becauſe it was not mixed with faith in thoſe that heard it.* Pſal. 26. 9. *I will*

Waſh

Waſh mine hands in innocencie, O Lord, and ſo come before thine alter.

Theoph. *Which is the third?*

Theol. The helpes and furtherances of the true worſhip.

Theoph. *How many are they?*

Theol. Two.

Theoph. *Which are they?*

Theol. Vowes and Faſting.

Theoph. *Are they to bee taken as the worſhip of God it ſelfe?*

Theol. No, for we may not obtrude any thing to God, as good ſeruice, and as though it did binde the conſcience, except hee himſelfe ordained it for that end and purpoſe.

Theoph. *What is a Vowe?*

Theol. A Vowe, in the new Teſtament, is a promiſe to God, with a full intent to obſerue ſome corporall and externall duties, which a Chriſtian hath on his owne accord, without iniunction, impoſed vpon himſelfe, that he may thereby bee better excited vnto repentance, meditation, ſobrietie, abſtinence, patience, and thankefulneſſe towards God, Gen. 28. 20. *Then Iacob vowed a vowe, ſaying, If God will bee with mee, and will keepe mee in this iourney, which I goe, and will giue mee bread to eate, and cloathes to put on, ſo that I come again to my fathers houſe in ſafetie: then ſhall the*

Lord

Lord be my God, and this ſtone which I haue ſet vp as a pillar, ſhall be Gods houſe, and of all that thou ſhalt giue me, I will giue the tenth to thee.

Theoph. *In vowing, what things muſt we obſerue?*

Theol. I. Wee muſt not vowe that which is vnlawfull. II. Wee ought not to vowe the performance of that, which is contrary to our vocation. III. Vowes muſt bee of that which we can doe. IV. They muſt bee farre from ſo much as a conceit of merit, or worſhip of God. V. Wee muſt ſo performe our vowes, as that they encroach not vpon Chriſtian liberty, giuen vs in Chriſt: for wee are bounden to pay our vowes, no longer then the cauſes thereof either remaine, or are taken away. Deut. 23.18. *Thou ſhalt neyther bring the hire of a whore, nor the price of a dogge, into the houſe of the Lord thy God, for any vowe.* verſ. 21. *When thou ſhalt vow a vow vnto the Lord thy God, thou ſhalt not be ſlack to pay it: for the Lord thy God will ſurely require it of thee: But when thou abſtaineſt from vowing, it ſhall be no ſinne vnto thee, &c.* verſ. 23. Pſal. 66. 14. *I will pay thee my vowes which my lips haue promiſed.*

Theoph. *What is Faſting?*

Theol Faſting, is when a man perceiuing the want of ſome bleſsing, or ſuſpecting and

ſeeing

seeing some imminent calamity vpon him-
selfe, or other, abstaineth not onely from
flesh for a season, but also from all delights
and sustenance, that hee thereby may make
a more diligent search into his owne sinnes,
or offer most humble prayers vnto God,
that he would withholde that, which his an-
ger threatned: or bestow vpon vs some
such good things, as we want. Matth. 9. 15.
*Can the children of the marriage chamber
mourne, so long as the bridegroome is with them?*
1. Cor. 7. 5. *Defraud not one another, except for
a time, that ye may the better fast & pray.* Ioel.
2. 12. *Wherefore euen now, saith the Lord, yee be
turned vnto me, with all your heart, with fasting
and prayer.* ver. 13. *Rent your hearts, & not your
garments, and turne vnto the Lord your God: for
he is gracious and mercifull, long suffering, and
of great kindnesse, that he might repent him of
this euill.* vers. 15. *Blow the trumpet in Sion, sanc-
tifie a fast, call a solemne assembly.* verse 16.
*Gather the people, sanctifie the Congregation,
gather the Elders, assemble the children, and
those that sucke the breasts. Let the bridegroome
goe forth of his chamber, and the bride out of her
bride chamber.* vers. 17. *Let the Priests the mi-
nisters of the Lord, weepe betweene the porch and
the altar, and let them say, Spare thy people, O
God, &c.*

Theoph.

Theoph. *Deuide I pray you a Faſt into his ſeuerall kindes.*

Theol. A Faſt is ſometime priuate, ſometimes publike. 2. Chron. 20. 3. *Iehoſhaphat feared, and ſet himſelfe to ſeeke the Lord, and proclaimed a Faſt throughout all Iudah.* Heſter, 4.16. *Faſt ye for me, and neither eate nor drinke for the ſpace of three daies and nights. I alſo and my maides will faſt.*

Theoph. *How is it deuided in regard of time?*

Theol. A Faſt is either for one day alone, or for many daies together. Each of them is as occaſion ſerueth, an abſtinence from meat at dinner alone, or ſupper alone, or both dinner and ſupper. Iudg. 20.23. *The children of Iſrael had gone vp and wept before the Lord vnto the euening, &c.* Dan. 10.3. *I Daniel was in heauineſſe for three weekes of dayes, I eate no pleaſant bread, neither came fleſh nor wine in my mouth, &c.*

Theoph. *Which is the fourth thing to be obſerued in the affirmatiue part of this commandement?*

Theol. Leagues of amity among ſuch as feare God according to his word, are lawfull: as, contracts in matrimonie, league in warre, eſpecially if the warre be lawfull, and without confidence in the power of man. 2. Chron. 19.2. Mal. 2.11.

Theoph.

Theoph. *May we adde none other things vnto these Leagues?*

Theol. To these may bee added, that couenant which the magistrate and people make among themselues, & with God, for the preseruation of Christian religion. 2. Chron. 15. 12. *And they made a couenant to seeke the Lord God of their fathers with all their heart, and with all their soule, &c.* vers. 14. *And they sware vnto the Lord with a loud voice, and with shouting, and with trumpets, and with cornets.*

CHAP. XXII.

Of the third Commandement.

Theoph. *What doth the third commaundement concerne?*

Theol. The glorifying of God in the affaires of our life, without the solemne seruice of God.

Theoph. *Which is the third commandement?*

Theol. Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guilt-

lesse

leſſe that taketh his Name in vaine.

The Reſolution.

Theoph. *What doth this word* Name *ſignifie?*

Theol. This word properly ſignifieth Gods title; but here figuratiuely it is vſed for any thing, whereby God may be knowne, as men are by their names: ſo it is vſed for his word, workes, iudgements. Act. 9. 15. *He is an elect veſſell, to conuey my Name among the Gentiles.* Pſ. 8. 1. *O Lord our God, how great is thy Name through all the word? which ſetteſt thy glorie aboue the heauens.*

Theoph. *What meaneth this word* Take?

Theol. That is, vſurp: and this word is tranſlated from pretious things, which may not be touched without licence. And in truth, men, which are no better then wormes, creeping on the earth, are vtterly vnworthy to take, or, as I may ſay, touch the ſacred Name of God with minde, or mouth: neuertheleſſe God of his infinite kindeneſſe permitteth vs ſo to doe.

Theoph. *What is meant by* in vaine?

Theol. Namely, for no cauſe, any matter, and vpon each light and fond occaſion.

Theoph.

Theoph. *Why is this word* For, *added?*

Theol. In it the reason of this commandement is taken from the penalty annexed. He that abuseth Gods name is guiltie of sin before Gods iudgement seate: and therefore is most miserable. Psal. 32. 1, 2. *Blessed is the man whose iniquitie is forgiuen, and whose sin is couered: blessed is the man to whom God imputeth not sinne.*

Theoph. *What meane you by* Guiltlesse?

Theol. That is, hee shall not bee vnpunished.

Theoph. *Which is the negatiue part?*

Theol. Thou shalt not bereaue God of that honour that is due vnto him.

Theoph. *What is included in this part?*

Theol. Each seuerall abuse of any thing, that is vsed in the course of our liues, out of the solemne seruice of God.

Theoph. *Which is the first abuse?*

Theol. Periurie, when a man performeth not that, which he on his own accord sware to doe. Mat. 5. 33. *Thou shalt not forsweare thy self, but performe thine oath to the Lord.*

Theoph. *Which are the foure capitall sinnes in Periurie?*

Theol.

Theol. I. Lying. II. False inuocation on Gods name, because a forswearer calleth on God to confirme a lye. III. Contempt of Gods threatnings, that he will most grieuously punish periurie. IV. A lye in his couenant with God, for the forswearer bindeth himselfe to God, and lyeth vnto God.

Theoph. *Which is the second abuse?*

Theol. To sweare that which is false. This is to make God and the Diuell both alike. Ioh.8.44. *Ye are of your father the diuell, &c. when he speaketh a lye, he speaketh of himselfe, because he is a lyer, and the father of lyes.* Zach. 5.4. *It shall enter into the house of him, that sweareth falsely by my Name.*

Theoph. *Which is the third abuse?*

Theol. To sweare in common talke. Math. 5.37. *Let you communication bee yea, yea, and nay, nay: for whatsoeuer is more then these, commeth of euill.*

Theoph. *Which is the fourth?*

Theol. To sweare by that which is no God. Mat. 5.34,35. *But I say vnto you, sweare not at all, neither by heauen, for it is Gods throne: neither by the earth, for it is his footestoole: neither by Hierusalem, for it is the citie of the great King.* 1. King. 19.2. *Iesabel sent a messenger to Elias, saying; Thus doe the gods, and so let them deale with me, if I by to morrow this time, make*

not thy life, as is the life of euery one of them. Ier. 12. 16. *They taught my people to sweare by Baal.* Ier. 5. 7. *Thy sonnes forsake me, and sweare by them which are no gods.*

Theoph. *What doth this place condemne?*

Theol. That vsuall swearing by the masse, faith, and such like. Mat. 23. 22. *He that sweareth by heauen, sweareth by Gods throne, and him that sitteth thereon.*

Theoph. *What then thinke you of great oathes.*

Theol. For a man to sweare by Christs death, wounds, blood, and other parts of his, is most horrible: and is as much as to crucifie Christ againe with the Iewes, or account Christs members, as God himselfe.

Theoph. *Which is the fifth abuse?*

Theol. Blasphemie, which is a reproach against God; and the least speech, that sauoureth of contempt to his maiestie. Leuit. 24. 15, 16. *Whosoeuer curseth his God, shall beare his sinnes. And he that blasphemeth the Name of the Lord shall be put to death,* 2. King. 19. 10. *So shall ye say to the King of Iudah: Let not thy God deceiue thee, in whom thou trustest, saying, Ierusalem shall not be giuen into the hand of the King of Ashur.* *Atax* in the Tragedie, hath this blasphemous speech, That euery coward may ouercome, if hee haue God on his

his ſide: as for him, hee can get the victory without Gods aſſiſtance. That ſlie taunt of the Pope, is likewiſe blaſphemous, wherein he calleth himſelfe *the ſeruant of all Gods ſeruants*: when as in truth, hee maketh himſelfe Lord of Lords, and God ſubiect to his vaine fantaſie.

Theoph. *Which is the ſixth abuſe?*

Theol. Curſing our enemies: as, Goe with a vengeance: or, the diuel goe with thee: Or, our ſelues: as, I would I might neuer ſtirre: or, as God ſhall iudge my ſoule, &c. To this place we may referre the execrations of Iob 3. Ierem. 15.

Theoph. *Which is the ſeauenth?*

Theol. To vſe the name of God careleſly in our common talke: as, when wee ſay, Good God! good Lord! O Ieſus! or, Ieſus God! &c. Phil. 2. 10. *And the Name of Ieſus, ſhall euery knee bow, of things in heauen, things in earth, and things vnder the earth.* Eſa. 45. 23. *Euery knee ſhall bow vnto mee, and euery tongue ſhall ſweare by me.*

Theoph. *Which is the eighth?*

Theol. Abuſing Gods creatures: as, when we either deride the workemanſhip of God, or the manner of working: againe, when we debaſe the excellency of the worke, obſcure Gods gifts in our brother, or diſcommend

ſuch meates as God hath ſent vs to eate: finally, when as we in the contemplation of any of Gods creatures, giue not him the due praiſe and glory. 1. Cor. 10. 31. *Whether ye eate or drinke, or whatſoeuer yee doe els, ſee that ye doe al to the glory of God.* Pſal. 19. 1. *The heauens declare the glory of God, and the firmament ſheweth his handy worke.*

Theoph. *Which is the ninth abuſe?*

Theol. Lots, as when we ſearch what muſt be (as they ſay) our fortune, by dice, bones, bookes, or ſuch like.

Theoph. *Why is this an abuſe of Gods name?*

Theol. Becauſe we are not to vſe lots, but with great reuerence: in that the diſpoſition of them immediately commeth from the Lord, and their proper vſe is to decide great controuerſies. Prou. 16. 33. *The lot is caſt into the lappe, but the whole diſpoſition therof is in the Lord.* Prou. 18. 18. *The lot cauſeth contentions to ceaſe, and maketh a partition among the mighty.* For this cauſe the land of Canaan was diuided by lots. Ioſh. 14 and 15 cha. By which alſo both the high Prieſts, and the Kings were elected: as Saul. 1. Sam. 10. And Matthias into the place of Iudas Iſcariot. Act. 1. 23.

Theoph. *Which is the tenth abuſe?*

Theol. Superſtition, which is an opinion con-

conceiued of the workes of Gods prouidence: the reaſon whereof, can neyther bee drawne out of the word of God, nor the whole courſe of nature. As for example, that it is vnlucky for one in the morning to put on his ſhoe awry, or to put the left ſhoe on the right foote, to ſneeze in drawing on his ſhoes, to haue ſalt fal toward him, to haue an hare croſſe him, to bleede ſome few drops of blood, to burne on the right eare. Againe, that it is contrarily good lucke to finde olde iron, to haue drinke ſpilled on him, for the left eare to burne, to paire our nayles on ſome one day of the weeke, to dreame of ſome certaine things. The like ſuperſtition, is to ſurmiſe that beaſts may bee tamed by verſes, praiers, or the like: that the repetition of the Creed or Lords praier, can infuſe into hearbs a faculty of healing diſeaſes. Deut. 18. 11. Here alſo is Palmeſtry condemned, when by the inſpection of the hand, our fortune is foretold.

Theoph. *But theſe often haue true euents?*

Theol. Theſe and ſuch like, albeit they haue true euents, yet are we not to giue credence vnto them: for God permitteth them to haue ſuch ſucceſſe, that they which ſee and heare ſuch things, may bee tried, and it may appeare what confidence they haue in

God. Deut. 13.

Theoph. *Which is the eleuenth abuse?*

Theol. Astrologie, whether it be in casting of natiuities, or making of Prognostications.

Theoph. *Why doe you disallow this kind of Astrologie?*

Theol. Because this counterfeit art is nothing else, but a meere abuse of the heauens, and of the starres. 1. The twelue houses which are the ground of all figures, are made of the fained signes of a supposed Zodiake, in the highest spheare commonly called the *first Mooueable*: and therfore to these houses, a man can not truely ascribe any influence or vertue. 2. This art ariseth not from experience, because it neuer happeneth, that the same position of all starres is twice together obserued: and if it were, yet could there not certen ground arise from thence, in that the efficacy and influence of the starres is confusedly mixed both in the ayre and in the earth, as if all hearbs were mingled together in one vessell. 3. This art withdraweth mens mindes from the contemplation of Gods prouidence, when as they heare, that all things fall out by the motion, and disposition of the starres. 4. Starres were not ordeyned to foretell things to come, but to distinguish

guiſh daies, moneths, and yeeres. Gen. 1.14. *Let there be lights in the firmament of the heauen, to ſeparate the day from the night: and let them be for ſignes and ſeaſons, and for daies and for yeeres,* Eſa. 47.23. *Thou art wearied in the multitude of thy coũſels, let now the Aſtrologers, the ſtar-gazers, & Prognoſticators ſtand vp and ſaue thee from theſe things, that ſhall come vpon thee.* verſe 14. *Behold, they ſhall be as ſtubble: the fire ſhall burne them, &c.* Dan. 2.2. *The King commanded to call the inchanters, Aſtrologers, Sorcerers, and Caldeans, to ſhew the King his dreames.* Act. 19.19. *Many of them which vſed curious artes, brought their bookes, and burned them before all men.* 5. Aſtrologicall predictions are conuerſant about ſuch things, which either ſimply depend on the meere will and diſpoſition of God; and not on the ſtarres: or elſe ſuch, as depending vpon mans free-will, are altogether contingent: and therefore can neither be fore-ſeene, nor fore-tolde. 6. It is impoſsible by the bare knowledge of ſuch a cauſe, as is both common to many, and farre diſtant from ſuch things as it worketh in, preciſely to ſet downe particular effects: but the ſtarres are ſuch cauſes as are both common to many, and farre diſtant from all things done vpon earth; and therefore a man can no more

ſurely fore-tell what ſhall enſue by the contemplation of the ſtarres, then he which ſeeth an henne ſitting, can tell what kinde of chickens ſhall be in euery egge.

Theoph. *Haue then the ſtarres no force in inferiour things?*

Theol. Yes vndoubtedly, the ſtarres haue a very great force, yet ſuch as manifeſteth it ſelfe only in that operation which it hath in the foure principall qualities of naturall things, namely in heate, colde, moiſture, and drineſſe; and therefore in altering the ſtate and diſpoſition of the ayre, and in diuerſly affecting compound bodies, the ſtarres haue no ſmall effect. But they are ſo farre from enforcing the will to doe any thing, that they cannot ſo much as giue vnto it the leaſt inclination. Now to define how great force the ſtarres haue, it is beyond any mans reach. For albeit the effects of the ſunne, in the conſtitution of the foure parts of the yeere, are apparent to all, and the operation of the moone not very obſcure; yet the force and nature both of planets and fixed ſtarres, which are to vs innumerable, are not ſo manifeſt. Therefore ſeeing man knoweth onely ſome ſtarres, and their only operation, and not all, with their forces, it can not be that hee ſhould certenly fore-tell

future

future things, although they did depend on the ſtarres. For what if the poſition of ſuch and ſuch certaine ſtarres, doe demonſtrate ſuch an effect to enſue? may not the aſpects of ſuch as thou yet knoweſt not, hinder, that and produce the contrarie?

Theoph. *Is then the vſe of Aſtrologie vtterly impious?*

Theol. That part of Aſtrologie, which concerneth the alteration of the ayre, is almoſt all both falſe and friuolous: and therefore in a manner all predictions grounded vpon that doctrine are meere toyes, by which the ſeely and ignorant people are notably deluded. As for that other part of Aſtrologie, concerning natiuities, reuolutions, progreſsions, and directions of natiuities, as alſo that which concerneth election of times, and the finding again of things loſt, it is very wicked; and it is probable, that it is of the ſame brood with implicite and cloſe Magicke. My reaſons are theſe: I. The word of God reckoning Aſtrologers amongſt Magitians, adiudgeth them both to one and the ſame puniſhment. II. But the Aſtrologer ſaith, he fore-telleth many things, which, as he ſaid, come ſo to paſſe: be it ſo: But how, I demand? and by what meanes? He ſaith by arte, but that I denie. For the precepts of his arte will appeare

to

to ſuch as reade them not with a preiudi[illegible] affection very ridiculous. Whence then, pray you, doth this curious diuiner foreſhe[illegible] the truth, but by an inward and ſecret inſtin[illegible] from the diuell? This is *Auguſtines* opinio[illegible] in his 5. booke and 7. chapter of the Citie [illegible] God. *If we weigh all thoſe things,* ſaith he, [illegible] *will not without cauſe beleeue, that Aſtrologer[illegible] when they doe wonderfully declare many truth[illegible] worke by ſome ſecret inſtinct of euil ſpirits, whi[illegible] deſire to fill mens braines with erroneous [illegible] dangerous opinions of ſtarry deſtinies, and not [illegible] any arte, deriued from the inſpection and conſ[illegible]deration of the Horoſcope, which indeed is no[illegible]*

Theoph. *Which now is the twelfth abuſe?*

Theol. Popiſh conſecration of water and ſalt, to reſtore the minde vnto health, and to chaſe away diuels. The reformed Miſſal. page 96.

Theoph. *Which is the thirteenth?*

Theol. To make ieſtes of the Scripture phraſe. Eſa. 66. 2. *I will looke, euen to him that is poore, and of a contrite ſpirit, and which trembleth at my words.* Wee haue an example of ſuch ſcoffing in the Tripart. hiſt. chapter 36. booke 6. *The heathen did grieuouſly oppreſſe the Chriſtians, and inflicted ſometimes vpon their bodies corporall puniſhments. The which when the Chriſtians ſignifitd vnto the Emperour, he*

diſdained

disdained to assist them, and sent them away with his scoffe: You are to suffer iniuries patiently, for so are ye commanded of your God.

Theoph. *Which is the fourteenth?*

Theol. Lightly to passe ouer Gods iudgements, which are seene in the world. Matth. 26.34. *Verily, verily, I say vnto thee, this night before the cocke crow, thou shalt deny mee thrice.* v.35. *Peter said vnto him, though I should dye with thee, I will not deny thee.* Luk.13.1,2,3. *There were certen men present, at the same season, that shewed him of the Galileans, whose blood Pilate had mingled with their owne sacrifices. And Iesus answered, and said vnto them, suppose ye that these Galileans were greater sinners then all the other Galileans, because they haue suffered such things? I tell you nay, but except yee amend your liues, ye shall likewise perish.*

Theop. *Which is the last abuse of Gods name?*

Theol. A dissolute conuersation. Matth. 5.16. *Let your light so shine before men, that they seeing your good workes may glorifie your father which is in heauen.* 2.Sam.12.14. *Because that by this deede, thou hast made the enemies of the Lord to blaspheme, the child that is borne vnto thee, shall surely die.*

Theoph. *As you haue instructed me concerning the negatiue part of this commandement, so now, I pray you, tell me what is the affirmatiue part?*

Theol.

Theol. In all things giue God his due glory. 1. Cor. 10. 13.

Theoph. *What is the first thing appertaining to this part.*

Theol. Zeale of Gods glory aboue all things in the world besides. Numb. 25. 8. *When Phineas the sonne of Eleazer saw it, he followed the man of Israel into his tent, & thrust them both through: to wit, both the man of Israel and the woman through her belly.* Psal. 69. 22. *The zeale of thine house hath eaten me vp, and the reproches of the scornful haue fallen vpon me.*

Theoph. *What is the second?*

Theol. To vse Gods titles onely in serious affaires, and that with all reuerence. Deut. 28. 58. *If thou wilt not keepe and doe all the words of this law (that are written in this book) and feare this glorious & fearefull name, THE LORD THY God.* Rom. 9. 5. *Of whom are the fathers, and of whom, concerning the flesh, Christ came, who is God ouer all, blessed for euer. Amen.*

Theoph. *What is the third?*

Theol. An holy commemoration of the creature, whereby we, in the contemplation and admiration of the dignity and excellen-

cy

y thereof, yeeld an approbation, when wee ame it, and celebrate the praiſe of God, rightly ſhining in the ſame. Pſal. 64 9, 10. *And all men ſhall ſee it, and declare the worke of God, and they ſhall vnderſtand what hee hath wrought: but the righteous ſhall bee glad in the Lord, and truſt in him: and al that are vpright of heart ſhall reioyce.* Luk. 2. 18, 19. *And all they that heard it, wondered at the things that were told them of the ſhepheards. But Mary kept all theſe things, and pondered them in her heart.* Ier. 5. 22. *Feare ye not me, ſaith the Lord? or will yee not be afraid at my preſence, which haue placed the ſands for the bounds of the ſea, by the perpetuall decree, that it can not paſſe it, & though the waues thereof rage, yet can they not preuaile, though they roare, yet can they not paſſe ouer.*

Theoph. *What is the fourth?*

Theol. An oath, in which wee muſt regard; 1. How an oath is to be taken. 2. How it is to be performed.

Theoph. *What muſt we obſerue in taking an Oath?*

Theol. In taking an oath, foure circumſtances muſt be obſerued.

Theoph. *Which is the firſt circumſtance?*

Theol. The matter or parts of an oath: and the parts are in number foure 1. Confirmation of a truth. 2. Inuocation of God alone,

as

as a witneſſe of the truth, and a reuenger a lie. 3. Confeſsion that God puniſheth p iury, when he is brought in as a falſe wit 4. An obligation, that wee will vndergoe punishment at Gods hand, if wee perfor not the condition.

Theoph. *Which is the ſecond circumſtan*

Theol. The forme. Wee muſt ſweare, truely, leaſt we forſweare. 2. Iuſtly, leaſt commit impiety. 3. In iudgment, for feare raſhneſſe. Ier. 4. 2. *Thou ſhalt ſweare, the L liueth, in truth, in iudgement, and in righteouſ* Eſa. 48. 1. *Which ſweare by the Name of Lord, and make mention of the God of Iſrael not in truth nor in righteouſnes, &c.* Therefor the oath of drunken, furious, and frantick men, alſo oathes of children, they do not impoſe an obſeruation of them, that by law are no oathes.

Theoph. *Which is the third circumſtance of an Oath?*

Theol. The end, namely to confirme ſome neceſſary truth in queſtion. Heb. 6. 16. *Men ſweare by him that is greater then themſelues; and an oath for confirmation, is among them an end of all ſtrife.*

Theoph. *What call you a neceſſary truth?*

Theol. I call that a neceſſary truth, when ſome doubt, which muſt neceſſarily bee decided

ided, can none other way bee determined nen by an oath: as when Gods glorie, our eighbours body or goods, or the credit of ne party for whom the oath is miniſtred, are eceſſarily called into queſtion. Rom. 1. 9. *od is my witneſſe (whom I ſerue in my ſpirit in he Goſpell of his Sonne) that without ceaſing I ake mention of you.* 2. Cor. 1. 23. *I call God for record into my ſoule, that to ſpare you, I came ot as yet vnto Corinth.*

Theoph. *Which then is the fourth circumſtance?*

Theol. The diuers kinds or ſorts of oathes. For an oath is publike or priuate.

Theoph. *What call you a publike oath?*

Theol. When the Magiſtrate, without any perill to him that ſweareth, doth vpon iuſt cauſe exact a teſtimonie together with an oath.

Theoph. *What is a priuate oath?*

Theol. That which two or more take priuately.

Theoph. *Is it lawfull thus priuately to ſweare?*

Theol. Yes: ſo that it bee ſparingly, and warily vſed, it is lawfull. For if in ſerious affaires, and matters of great importance, it bee lawfull in priuate to admit God as a Iudge, why ſhould he not as well be called to witneſſe? Againe, the examples of holy men

ſhew

ſhew the practiſe of priuate oathes, as ma
vnlawfull. *Iacob* and *Laban* confirmed their
couenant one with another by a priuat
oath: the like did *Boaz* in his contract wit
Ruth.

Theop. *What thinke you of an* Aſſeueration?

Theol. It may be added to this place, th
which albeit it be like an oath, yet indeede i
none: and is nothing elſe, but a conſtant aſſer
tion of our minde, interſerting ſometime
the name of a creature. Such was Chriſts a
ſertion, *Verily, verily, I ſay vnto you.* And
Pauls, *I call God to record in my ſpirit.* Where
is both an oath and an aſſeueration. 1. Cor.
15.31. *By your reioycing which I haue in Ieſu
Chriſt, I die daily,* 1. Sam. 20.3. *Indeede, as the
Lord liueth, and as my ſoule liueth, there is but a
ſteppe betweene me and death.* And ſurely in
ſuch a kinde of aſſeueration there is great e-
quitie: for albeit it be vnlawfull to ſweare by
creatures, leſt Gods honour and power
ſhould be attributed vnto them: yet thus far
may wee vſe them in an oath, as to make
pledges, and as it were cogniſances of Gods
glorie.

Theoph. *How is an oath to be performed?*

Theol. On this manner. If the oath
made be of a lawfull thing, it muſt bee per-
formed, be it of much difficultie, great dam-
mage,

mage, and extorted by force of him that made it. Pſal. 15. 4. *He that ſweareth to his own hinderance and changeth not, hee ſhall dwell in Gods tabernacle.*

Theoph. *Is this true without all exception?*

Theol. No: for though I ſaid it muſt bee performed, yet may the Magiſtrate, as it ſhall ſeeme right and conuenient, either annihilate or moderate ſuch oathes.

Theoph. *How contrarily may an oath be recalled?*

Theol. If a man ſweare to performe things vnlawfull, and that by ignorance, errour, or infirmitie, or any other way. For we may not adde ſinne vnto ſinne. 1. Sam. 25. 21. *And Dauid ſaid, Indeed I haue kept all in vaine, that this fellow had in the wilderneſſe, &c.* verſ. 22. *So and more alſo doe God vnto the enemies of Dauid: for ſurely I will not leaue of all that hee hath, by the drawing of the day, and that paſſeth againſt the wall.* verſ. 33. *Dauid ſaid, Bleſſed be thy counſell, and bleſſed be thou, which haſt kept me this day from comming to ſhedde blood, and that mine hand hath not ſaued me.* 2. Sam. 19. 23. Dauid promiſeth that Shimei ſhould not die: but 1. King. 2. 8, 9. Dauid ſaith to Salomon, *Though I ſweare ſo, yet thou ſhalt not count him innocent, but cauſe his hoare head to goe downe to the graue with blood.*

Theoph. *What now is the fifth thing appertaining to this part?*

Theol. Sanctification of Gods creatures and ordinances, the which is a ſeparation of them to an holy vſe. And thus ought wee to ſanctifie our meates and drinkes, the workes of our calling, and marriage.

Theoph. *Which are the meanes of this ſanctification?*

Theol. Gods word, and prayer. 1. Tim. 4. 4. *All which God hath created is good, and nothing muſt bee reiected, if it be receiued with thankeſgiuing: for it is ſanctified by the word and prayer.*

Theoph. *What doth the word teach vs?*

Theol. By it we are inſtructed: firſt, whether God alloweth the vſe of ſuch things, or not: ſecondly, wee learne after what holy manner, in what place, at what time, with what affection, and to what end we muſt vſe them. Heb. 11. 6. *Without faith it is impoſſible to pleaſe God.* Pſal. 119. 24. *Thy teſtimonies are my delight, they are my counſellers.* Ioſh. 22. 19. 29. 1. Sam. 15. 23.

Theoph. *You ſaid that things are alſo ſanctified by prayer, which are the kinds of it?*

Theol. Petition and thankeſgiuing.

Theoph. *What get we by that which you call petition?*

Theol.

Theol. By it, wee obteine of Gods maiesty, assistance by his grace, to make an holy vse of his creatures, and ordinances. Col. 3. 17. *Whatsoeuer ye shall doe in word or deede, doe all in the Name of the Lord Iesus, giuing thanks to God euen the Father by him.* 1. Sam. 17. 45. *Then said Dauid to the Philistim. Thou commest to me with a sword, and with a speare, and with a shield: but I come vnto thee in the Name of the Lord of hosts, the God of the host of Israel, whom thou hast railed vpon.* Mich. 4. 5. *We must walke in the Name of the Lord our God for euer and euer.*

Theoph. *Vpon what particular occasions may we obserue prayers, to be made in Gods word?*

Theol. 1. For a prosperous iourney. Act. 21. 5. *When the daies were ended, wee departed, and went our way, and they all accompanied vs with their wiues and children, euen out of the city: and we kneeling downe on the shore, prayed, &c.* 2. For a blessing vpon meates at the table. Ioh. 6. 11. *Then Iesus tooke the bread, and when he had giuen thanks, he gaue it to his Disciples, and the Disciples to them that were set downe: and likewise of the fishes as much as they would.* Act. 27. 35. *Hee tooke bread, and gaue thanks to God, in presence of them all, and breake it, and began to eate.* 3. For issue in childbirth. This did Anna, 1. Sam. 1. 14. And Za-

chary. Luk. 1. 13. 4. For good succeſſe in buſines, Gen. 24. 12. Abrahams ſeruant prayed.

Theoph. *What is thankes giuing?*

Theol. The magnifying of Gods Name, euen the Father through Chriſt, for his grace, ayde, and bleſſing in the lawfull vſe of the creatures. Phil. 4 6. *In all things let your requeſts be ſhewed vnto God, in prayer, and ſupplication, and giuing of thankes,* 1. Theſ. 5. 18. *In all things giue thankes, for this is the will of God in Chriſt towards you.*

Theoph. *How may we reade this thankes giuing to haue beene vſed?*

Theol. 1. After meate. Deut. 8. 10. *When thou haſt eaten & filled thy ſelfe, thou ſhalt bleſſe the Lord thy God, for the good land which he hath giuen thee.* 2. After the loſſe of outward wealth. Iob 1. 21. *And Iob ſaid, Naked came I out of my mothers womb, & naked ſhall I returne againe: the Lord hath giuen, and the Lord hath taken away, bleſſed be the Name of the Lord for euermore.* 3. For deliuerance out of ſeruitude. Exod. 18. 10. *Iethro ſaid, Bleſſed be the Lord, who hath deliuered you out of the hands of the Egiptiãs, & out of the hands of Pharaoh, who alſo hath deliuered the people frõ vnder the hand of the Egiptiãs.* 4. For children. *Gen.* 29. 35. *She conceiued againe, & bare a ſon, ſaying, Now will*

I praiſe

I praiſe the Lord: therefore ſhe called his name Iudah. 5. For victory. 2. Sam. 22. 1. *And Dauid ſpake the words of this ſong vnto the Lord, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hands of Saul, and ſaid, the Lord is my rocke, and my fortreſſe, &c.* 6. For good ſucceſſe in domeſticall affaires. Abrahams ſeruant. Gen. 24. 12. *bleſſed the Lord of his maſter Abraham.*

CHAP. XXIII.

Of the fourth commandement.

Theoph. *What doth the fourth commaundement concerne?*

Theol. The Sabbath: namely, that holy time conſecrated to the worſhip and glorifiing of God. The words are theſe.

Theoph. *Which is the fourth commaundement?*

Theol. Remember the Sabbath to keepe it: ſixe dayes ſhalt thou labour, and doe all thy worke: but the ſeauenth

day is the Sabbath of the Lord thy God, in it thou ſhalt doe no manner of worke, thou, nor thy ſonne, nor thy daughter, thy man ſeruant, nor thy maide, nor thy beaſt, nor thy ſtranger that is within thy gates. For in ſixe dayes the Lord made the heauen and the earth, the ſea and all that in them is, and reſted the ſeauenth day, therefore the Lord bleſſed the ſeauenth day, and hallowed it.

The Reſolution.

Theoph. *What doth this word* Remember *import?*

Theol.

Theol. This clauſe doth inſinuate, that in times paſt there was great neglect in the obſeruation of the Sabbath: and would that all degrees and conditions of men ſhould prepare themſelues to ſanctifie the ſame: eſpecially thoſe that be gouernours of families, incorporations, and cities, to whom this commandement is directed.

Theoph. *What meane you by to* keepe holy *or to* ſanctifie *it?*

Theol. To *ſanctifie*, is to ſeuer a thing from common vſe, and to conſecrate the ſame to the ſeruice of God.

Theoph. *Is there any thing here deſcribed?*

Theol. Yea, Here are deſcribed the two parts of this commandement.

Theoph. *Which is the firſt?*

Theol. Reſt from labour.

Theoph. *Which is the ſecond?*

Theol. Sanctification of that reſt.

Theoph. *What is contained in theſe words,* ſixe daies?

Theol. Theſe words containe a cloſe anſwer to this obiection. It is much to ceaſe from our callings one whole day. The anſwer (together with a firſt reaſon to inforce the ſanctification of the Sabbath) is in theſe words, which is taken from the greater to the leſſe. *If I permit thee to follow thy calling ſix*

whole daies, thou maiest well, and must leaue me onely to serue me.

But the first is true. Therefore the second.

The first proposition is wanting: the second, or assumption are these words, *Sixe daies, &c.* The conclusion is the commandement it selfe.

Theoph. *What may we heere obserue?*

Theol. That God hath giuen vs free libertie to worke all the sixe daies.

Theoph. *Can no man take away this freedome?*

Theol. No, neuertheless, vpon extraordinarie occasions, the Church of God is permitted to separate one day or more of the seauen, as neede is, either to fasting, or for a solemne day of reioycing, for some benefite receiued. Ioel. 2. 15.

Theoph. *What is contained in these words* the seauenth day?

Theol The second reason of this commandement taken from the end thereof.

If the Sabbath were consecrated to God, and his seruice, we must that day abstaine from our labours.

But it was consecrated to God, and his seruice.

Therefore we must then abstaine from our labours.

The

The aſſumption is in theſe words (*the ſeauenth day, &c.*) where wee muſt note, that God alone hath this priuiledge, to haue a Sabbath conſecrated vnto him: and therefore all holy daies dedicated to whatſoeuer, either Angel or Saint, are vnlawfull: howſoeuer the Church of Rome haue impoſed the obſeruation of them vpon many people.

Theoph. In it thou ſhalt doe, *what meaneth this?*

Theol. This is the concluſion of the ſecond reaſon, illuſtrated by a diſtribution from the cauſes. *Thou, thy ſonne, thy daughter, thy ſeruant, thy cattell, thy ſtranger, ſhall ceaſe that day from your labours.*

Theoph. *What meane you by* any worke?

Theol. That is, any ordinarie worke of your callings, and ſuch as may bee done the day before, or left well vndone till the day after.

Theoph. *Is this rule without exception?*

Theol. No: for all this, we are not forbidden to performe ſuch workes, euen on this day, as are both holy & of preſent neceſsity.

Theoph. *Shew me ſome kinds of ſuch workes?*

Theol. Such are thoſe workes, which doe vpon that day preſerue and maintaine the ſeruice and glorie of God, as firſt a Sabbath

daies

daies iourney, Act. 1. 12. *Which is now Hie-*
salem, containing a Sabbath daies iourney.
The killing and dressing of sacrificed be-
in the time of the law. Mat. 12. 5. *Haue ye*
read in the law, how that on the Sabbath daie
the Priests in the Temple breake the Sabbath
and are blamelesse? 3. Iourneies vnto
Prophets, and places appointed vnto
worship of God. 2. King. 4. 23. *He said, Wh*
wilt thou goe to him this day? it is neither new
Moone, nor Sabbath day. Psal. 84. 7. *They go*
from strength to strength, till euery one appeare
before God in Zion?

Such also are the workes of mercie
whereby the safetie of life or goods is pro-
cured: as that which Paul did. Act. 20.
As Paul was long preaching, Eutychus ouer-
come with sleepe, fell downe from the third lofte,
and was taken vp dead: But Paul went downe
laid himselfe vpon him, and embraced him, say-
ing, Trouble not your selues: for his life is in him.
vers. 12. *And they brought the boy aliue, and they*
were not a little comforted. 2. To help a beast
out of a pit. Luk. 14. 5. *Which of you shall haue*
an oxe, or an asse fallen into a pit, and will not
straitway pull him out on the Sabbath day? 3.
Prouision of meate and drinke. Math. 12. 1.
Iesus went through the corne on the Sabbath
day, and his disciples were an hungred, and began

o plucke the eare of corne, and to eate. In prouiſion, we muſt take heede that our cookes, and houſhold ſeruants breake not the Sabbath. The reaſon of this is framed from the leſſer to the greater, out of that place. 2. Sam. 25. 15. *Dauid longed, and ſaid, Oh that one would giue me to drink of the water of the wel of Bethlehem, which is by the gate,* verſ. 16. *Then the three mightie brake into the hoſt of the Philiſtims, and drew water out of the well of Bethlehem that was by the gate, and tooke & brought it to Dauid, who would not drinke thereof, but powred it for an offering vnto the Lord.* verſ. 17. *And ſaid, O Lord be it farre from mee, that I ſhould doe this: is not this the blood of the men, that went in ieopardy of their liues? therefore would hee not drinke.* The reaſon ſtandeth thus: If Dauid would not haue his ſeruants aduenture their corporall liues for his prouiſion, nor drinke the water when they had prouided it: much leſſe ought wee, for our meates, to aduenture the liues of our ſeruants. 4. Watering of cattell. Mat. 12. 11. *The Lord anſwered, and ſaid, Thou hypocrite, will not any of you on the Sabbath dayes, looſe his oxe or aſſe out of the ſtable, and bring him to the water?* Vpon the like preſent and holy neceſſity, Phiſitians, vpon the Sabbath day, may take a iourney to viſite the diſeaſed.

Mari-

Mariners their voyage, Sheepheards may tend their flocke, and Midwiues may help women with childe. Mar. 2. 27. *The Sabbath was made for man, and not man for the Sabbath.*

Theoph. *Why is this added,* within thy gates?

Theol. This word *gate*, ſignifieth by a figure, iuriſdiction and authority. Matth. 16. 18. *The gates of hell ſhall not ouercome it.* Let this bee a looking glaſſe, wherein all inholders, and intertainers of ſtrangers may looke into themſelues, & behold what is their duty.

Theoph. *What is compriſed in theſe words,* For in ſixe daies?

Theol. The third reaſon of this commandement from the like example.

That which I did, thou alſo muſt doe,
But I reſted the ſeuenth day & hallowed it:
Therefore thou muſt doe the like.

Theoph. *How did God, and how doe men ſanctifie the Sabbath?*

Theol. God ſanctified the Sabbath when he did conſecrate it to his ſeruice; men ſanctifie it, when they worſhip God in it.

Theoph. *What may we conſider in this place?*

Theol. How farre the Sabbath is ceremoniall, and how farre it is morall.

Theoph. *How farre is it ceremoniall?*

Theol. The Sabbath is ceremoniall, in reſpect of the ſtrict obſeruation thereof, which

which was a type of the internall ſanctifica-
ion of the people of God, and that is, as it
were, a continuall reſting from the worke
of ſinne. Exod. 31. 13. *Speake thou alſo vnto
the children of Iſrael, and ſay. Notwithſtanding
keepe ye my Sabbath: for it is a ſigne betweene
me and you in your generation, that ye may know
that I the Lord doe ſanctifie you.* The ſame is
recorded. Ezech. 20. 12.

*Theol. What elſe did the ſtrict reſt of the
Sabbath ſignifie?*

Theol. It ſignified alſo that bleſſed reſt of
the faithfull, in the kingdome of heauen. E-
ſay 66. 23. *From moneth to moneth, and from
Sabbath to Sabbath, ſhall all fleſh come to wor-
ſhip before me, ſaith the Lord.* Heb. 4. 8, 9, 10. *If
Ieſus had giuen them a reſt, &c.*

Theoph. *Is the Sabbath none other way ce-
remoniall?*

Theol. The Sabbath is likewiſe ceremo-
niall, in that it was obſerued the ſeuenth day
after the creation of the world, and was then
ſolemnized with ſuch ceremonies. Numb. 28.
9. *But on the Sabbath day yee ſhall offer two
lambs of a yeare olde without ſpot, and two tenth
deales of fine floure for a meate offering mingled
with oyle, and the drinke offering therof.* 10. *This
is the burnt offering of euery Sabbath, beſide the
continuall burnt offering & drinke offering ther-
of.*

Theoph.

Theoph. *What are we now to thinke of the ceremony of the Sabbath?*

Theol. That in the light of the Gospel and the Churches professing the same, the ceremony of the Sabbath is ceased. Col. 2. 16. *Let no man condemne you in meat & drink or in respect of an holy day, or of the new moone or of the Sabbath.* 17. *which are but shadowes of things to come, but the body is Christ.*

Theoph. *How came the Sabbath to be altered, from the Iewes Saturday, to our Sunday, the Lords day?*

Theol. The obseruation of the Sabbath was translated by the Apostles from the seuenth day, to the day following. Act. 20. 7. *The first day of the weeke, the Disciples being come together to breake bread, Paul preached to them.* 1. Cor. 16. 1, 2. *Concerning the gathering for the Saints, as I haue ordained in the Churches of Galatia, so doe ye also, euery first day of the weeke, let euery one of you put aside by himselfe, and lay vp, as God hath prospered him, that then there be no gatherings when I come.*

Theoph. *How may we here call this day?*

Theol. This day, by reason that our Saviour did vpon it rise again, is called the Lords day. Reuel. 1. 10. *I was rauished in the spirit on the Lords day.*

Theoph. *Was this day obserued of thee succeeding ages?*

Theol.

Theol. The obſeruation of the Sabbath thus conſtituted by the Apoſtles, was neuertheles neglected of thoſe Churches which ſucceeded them, but after was reuiued and eſtabliſhed by Chriſtian Emperours, as a day moſt apt to celebrate the memorie of the creation of the world, and to the ſerious meditation of the redemption of mankinde. *Leo* and *Anton. Edict.* of holy daies.

Theoph. *How is the obſeruation of the Sabbath morall?*

Theol. In as much as it, as a certaine ſeuenth day, preſerueth and conſerueth the miniſterie of the word, and the ſolemne worſhip of God, eſpecially in the aſſemblies of the Church.

Theoph. *Are we then to reſt vpon our Sabbath as the Iewes did vpon theirs?*

Theol. Yea, in this reſpect we are vpon this day, as well inioyned a reſt from our vocations, as the Iewes were. Eſay 58. 13. *If thou turne away thy foote from the Sabbath, from doing thy will on mine holy day, and call my Sabbath a delight, to conſecrate it, as glorious to the Lord, and ſhalt honour him, not doing thine owne waies, &c.*

Theoph. *How elſe may we thinke it morall?*

Theol. In that it freeth ſeruants and cattell from their labours, which on other daies

daies doe ſeruice vnto their owners.

Theoph. *Which is the affirmatiue part?*

Theol. Keepe holy the Sabbath day.

Theoph. *How doe we this?*

Theol. If we ceaſe from the workes of ſinne, and our ordinarie calling: performing thoſe ſpirituall workes, which are commanded in the ſecond and third commandement.

Theoph. *Which is the firſt of theſe Sabbath daies workes?*

Theol. To ariſe earely in the morning, that ſo we may prepare our ſelues to the better ſanctifying of the Sabbath enſuing. This preparation conſiſteth in priuate prayers, and taking account of our ſeuerall ſinnes. Mark. 1. 35. *In the morning very earely before day, Ieſus aroſe and went into a ſolitarie place, and there prayed. The day following was the Sabbath, when he preached in the Synagogues.* 39. Exod. 32. 5. 6. *Aaron proclaimed, ſaying, To morrow ſhall be the holy day of the Lord: So they roſe vp the next day earely in the morning.* Eccl. 4. verſ. laſt. *Take heed to thy feete when thou entreſt into the houſe of God.*

Theoph. *Which is the ſecond?*

Theol.

Theol. To be preſent at publike aſſemblies, at ordinarie houres, there to heare reuerently and attentiuely the word preached and read, to receiue the Lords Supper, and publikely with the Congregation, call vpon and celebrate the Name of the Lord. 1. Tim. 1. 1,2,3. Act.20.7. 2.King.4.22,23.Act.13.14, 15. *When they departed from Perga, they came to Antiochia, a citie of Piſidia, and went into the Synagogue on the Sabbath day, and ſate down. And after the Lecture of the Law and Prophets, the rulers of the Synagogue ſent vnto them, ſaying, Ye men and brethren, if ye haue any word of exhortation for the people, ſay on.*

Theoph. *Which is the third?*

Theol. When publike meetings are diſſolued, to ſpend the reſt of the Sabbath in the meditation of Gods word, and his creatures. Pſal. 29. from the beginning to the ending. Act.17.11.*Theſe were alſo more noble men, then they which were at Theſſalonica, which receiued the word with all readineſſe, and ſearched the Scriptures daily whether thoſe things were ſo.*

Theoph. *Are there none other Sabbath daies workes?*

Theol. Wee muſt alſo exerciſe then the workes of charitie; as, to viſite the ſicke, giue almes to the needie, admoniſh ſuch as fall,

reconcile ſuch as are at iarre and diſcord amongſt themſelues,&c. Nehem. 8. 12. *They all the people went to eate and to drinke, and to ſend away part, and to make great ioy.*

Theoph. *Which is the negatiue part?*

Theologus. Pollute not the Sabbath of the Lord.

And this is a grieuous ſinne. Matth. 24. 20. *Pray that your flight be not in Winter, nor on the Sabbath day.* Lament. 1. 7. *The aduerſaries ſaw her, and did mocke at her Sabbaths.* Leuit. 19. 30. *Yee ſhall keepe my Sabbath, and reuerence my Sanctuarie, I am the Lord.*

Theoph. *Which is the firſt thing forbidden in this part?*

Theol. The workes of our calling, wherein if we doe ought, it muſt bee altogether in regard of charitie, and not in regard of our owne priuate commoditie.

Theoph. *Which is the ſecond?*

Theol. Vnneceſſarie iourneies, Exod. 16. 29. *Tarrie euery man in his place, let no man goe out of his place the ſeauenth day.* By this reaſon, the maſter of the familie muſt that day remaine at home, to ſanctifie the Sabbath with his houſhold.

Theoph. *Which is the third?*

Theol.

Theol. Faires vpon the Sabbath day. Nehem. 3. 19. *When the gates of Ieruſalem began to be darke before the Sabbath, I commanded to ſhut the gates, and charged that they ſhould not be opened till after the Sabbath, and ſome of my ſeruants ſet I at the gate, that there ſhould no burden be brought in on the Sabbath day,* reade verſe 15, 16, 17, 18.

Theoph. *Which is the fourth?*

Theol. All kinde of husbandrie, as plowing, ſowing, reaping, mowing, bringing home harueſt, and other the like. Exod. 34. 21. *In the ſeauenth day ſhalt thou reſt, both in eating time, and in harueſt ſhalt thou reſt.*

Theoph. *Which is the fifth?*

Theol. To vſe ieſtes, ſports, banketting, or any other thing whatſoeuer, which is a meanes to hinder, or withdraw the minde from that ſerious attention, which ought to be in Gods ſeruice: for if the workes of our calling muſt not bee exerciſed, much leſſe theſe, whereby the minde is as well diſtracted from Gods ſeruice, as by the greateſt labour.

Theoph. *Which is the ſixth?*

Theol. An externall obſeruation of the Sabbath, without an internall regard of godlineſſe. Eſa. 1. 14, 15. *My ſoule hateth your newmoones, and your appointed feaſts: they are*

a burthen vnto me, I am weary to beare them: And when you ſhall ſtretch forth your hands, I will hide mine eyes from you, and though you make many prayers, I will not heare: for your hands are full of blood. 2. Tim. 3. 5. *Which haue a ſhew of godlineſſe, but deny the force thereof, ſuch therefore auoide.*

Theoph. *Which is the laſt thing here forbidden?*

Theol. The manifeſt prophanation of the Sabbath, in pampering the belly, ſurfeting, adultery, and other like prophanneſſe which is nothing els, but to celebrate a Sabbath to the diuell, and not to God.

CHAP. XXIV.

Of the fifth Commandement.

Theoph. *Hitherto you haue ſpoken of the commandement of the firſt table, concerning the loue of God; what doth the ſecond table containe?*

Theol. The loue of our neighbour. Rom. 13. 9. *Thou ſhalt not commit adultery, thou ſhalt not kill, thou ſhalt not ſteale, thou ſhalt not beare falſe witneſſe, thou ſhalt not couet: and if there be any other commaundement, it is briefely comprehended in this ſaying, namely, thou ſhalt loue thy neighbour as thy ſelfe.*

Theoph.

Theoph. *Who is our neighbour?*

Theol. Euery one, which is of our owne fleſh. Eſa. 58. 7. *When thou ſeeſt the naked, couer him, and hide not thy ſelfe from thine owne fleſh.*

Theoph. *How muſt we loue him?*

Theol. The manner of louing, is ſo to loue our neighbour as our ſelues, to wit truly and ſyncerely; when as contrarily, the true manner of louing God, is to loue God without meaſure.

Theoph. *How many commandements containeth the ſecond table?*

Theol. Sixe: whereof the firſt, and in the order of the tenne Commandements, the fifth, concerneth the preſeruation of the dignity and excellency of our neighbour.

Theoph. *Which are the words of this Commandement?*

Theol. Honour thy father & thy mother, that they may prolong thy dayes in the land, which the Lord thy God giueth thee.

Theoph. *What meaneth this word* Honour?

Theol. This word, by the figure, figni-
eth all that duty, whereby our neighbour
dignity is preſerued, but eſpecially our ſupe-
riours.

Theoph. *Whence proceedeth this dignity?*

Theol. In that euery man beareth in him
ſome part of the image of God, if we reſpect
the outward order and decency, which is ob-
ſerued in the Church and common-wealth.

Theoph. *As for example?*

Theol. In the Magiſtrate there is a cer-
taine image of the power and glory of God.
Dan. 2. 37. *O King, thou art a king of kings: for
the God of heauen hath giuen thee a kingdom,
power, and ſtrength, and glory.* Hence is it, that
Magiſtrates are called Gods. Pſal. 82. 1. In
an olde man, is the ſimilitude of the eternity
of God: in a father, the likeneſſe of his father-
hood. Matth. 23. 9. *And call no man your father
vpon the earth, for there is but one, your Father
which is in heauen.* In a man, is the image of
Gods prouidence and authority. 1. Cor. 11.
7. *For a man ought not to couer his head, becauſe
he is the image of the glory of God: but the wo-
man is the glory of her husband.* Finally, in a
learned man, is the likenes of the knowledge
and wiſedome of God. Now therefore that
perſon, in whom euen the leaſt title of the i-
mage of God appeareth, is to be honoured
and reuerenced.

Theoph.

Theoph. *What is meant by,* thy Father?

Theol. By a figure, wee muſt here vnderſtand, all thoſe that are our ſuperiours: as, parents, and ſuch like of our kindred, or alliance which are to vs in ſteed of parents, Magiſtrates, Miniſters, our Elders, and thoſe that doe excell vs in any gifts whatſoeuer. The Kings of Great were called *Abimelech*, my father the King. Gen. 20. 2. Gen. 45. 8. *God hath made me a father vnto Pharaoh, and lord ouer all his houſe.* 1. Cor. 4. 15. *For though ye haue ten thouſand inſtructors in Chriſt, yet haue ye not many fathers: for in Chriſt Ieſus I haue begotten you.* 2. King. 5. 13. *But his ſeruants came, and ſpake vnto him, and ſaid, Father, if the Prophet had commanded thee a great thing, wouldeſt thou not haue done it?* 2. King. 2. 12. *And Eliſha ſaw it, and he cried, My father, my father, my father, the charet of Iſrael, and the horſemen thereof.*

Theoph. *Why ſaith God, and thy mother?*

Theol. This is added, leſt we ſhould deſpiſe our mothers, becauſe of their infirmities. Prou. 23. 22. *Obey thy father which hath begotten me, & deſpiſe not thy mother when ſhe is old.*

Theoph. *What muſt this put vs in minde of?*

Theol To performe due honour to our ſtepmothers and fathers in law, as if they were our proper and naturall parents. Ruth.

3.1.& 5. *Afterward Naomi her mother in law ſaid vnto her, My daughter, ſhall not I ſeeke reſt for thee, that thou mayeſt proſper? And ſhe anſwered her, All that thou biddeſt me, I will do.* Exod. 18.17. *But Moſes father in law ſaid vnto him. The thing which thou doeſt, is not well.* 19. *Heare now my voyce, I will giue thee counſel, and God ſhall be with thee.* 24. *So Moſes obeyed the voyce of his father in law, and did all that he had ſaid.* Mich. 7.6. *For the ſonne reuileth the father, the daughter riſeth vp againſt her mother, the daughter in law againſt her mother in law.*

Theoph. *You doe not reade, as commonly it is read, that thy daies may be prolonged, but that* they may prolong thy daies, *why ſay you ſo?*

Theol. Parents are ſaid to prolong the liues of their children, becauſe they are Gods inſtruments, whereby their childrens liues are prolonged: for oftentimes the name of the action is attributed to the inſtrument, wherewith the action is wrought. Luk. 16.9. *Make you friends with the riches of iniquitie, that when ye ſhall want, they may receiue you into euerlaſting habitations.* 1. Tim. 4. 16. *For in doing ſo, thou ſhalt both ſaue thy ſelfe, and them that heare thee.*

Theoph. *How elſe doe parents prolong their childrens daies?*

Theol. Firſt, in commanding them to walke

walke in the waies of the Lord, by exercising iustice and iudgement. Gen. 18.19. For beeing become godly, they haue the promise both of this life, and the life to come. 1. Tim. 4. 8.

Secondly, by their prayers made in the behalfe of their children. Hereby it plainely appeareth, that the vsuall custome of children saluting their parents, to aske them their blessing, is no light or vaine-thing.

Theoph. *What further may we note out of these words?*

Theol. The reason to moue vs to the obedience of this commandement, is drawne from the end, which reason is also a promise, yet a speciall promise. Eph. 6. 2. *Honour thy father and thy mother, which is the first commandement with promise.*

Theoph. *Why doe you say speciall?*

Theol. Because the promise of the second commandement is generall, and belongeth to all the rest of the commandements.

Theoph. *How doth God thus promise long life?*

Theol. Not absolutely, but so farre as it is a blessing. Eph. 6. 3. *That it may be well with thee, and that thou maiest liue long on earth,* For we must thinke that long life is not alway a blessing, but that sometime it is better to die

then

then to liue. Esay 57.1. *The righteous perish-eth, and no man considereth it in heart: and mer-cifull men are taken away, and no man vnder-standeth that the righteous is taken away from the euill to come.*

Theoph. *What if the contrarie fall out?*

Theol. If at any time the Lord giueth a short life to obedient children, he rewarded them againe with eternall life in heauen, and so the promise faileth not, but changeth for the better.

Theoph. *What is the affirmatiue part of this commandement?*

Theol. Preserue the dignitie of thy neighbour.

Theoph. *Which is the first thing commanded vnder this part?*

Theol. Reuerence towards all our superiours.

Theoph. *What actions belong to this reuerence of all superiours.*

Theol. 1. Reuerently to rise vp before any man which passeth by vs. Leuiticus 19. 32. *Rise vp before the hoarehead, and honour the person of the old man, and dread thy God: I am the Lord.* 2. To meete him that commeth towards

wards vs. Gen. 18. 2. *And he lifted vp his eies, and looked: and lo, three men ſtood by him, and when he ſaw them, he ranne to meete them from the tent doore.* 1. King. 2. 19. *When Bethſheba came to ſpeake to King Salomon, the King roſe to meete her, and bowed himſelfe vnto her.* 3. To bow the knee. Mark. 10. 17. *And when he was gone out of the way, there came one running, and kneeled to him.* Gen. 18. 2. *He ranne to meete them, and bowed himſelfe to the ground.* 4. To ſtand by thoſe that ſit downe. Gen. 18. 8. *And he tooke butter, & milke, and the calfe that he had prepared, and ſet before them, and ſtood himſelfe by them vnder the tree, & they did eate.* Exod. 18. 13. *Now on the morrow, when Moſes ſate to iudge the people, the people ſtood about Moſes from Morning vnto Euen.* To giue the chiefe ſeat. 1. King. 2. 19. *And he ſate downe on his throne, and he cauſed a ſeate to be ſet for the Kings mother, and ſhe ſate downe at his right hand.* Luk. 14. 7, 8, 9. *Hee ſpake alſo a parable vnto the gheſts, when he marked how they choſe out the chiefe roomes, and ſaid vnto them, When thou ſhalt be bidden of any man to a wedding, ſet not thy ſelfe downe in the chiefeſt place, leaſt a more honourable man then thou be bidden of him, and he that bad both him and thee, come and ſay to thee. Giue this man roome, and thou then begin with ſhame to take the loweſt roome,*

Gen.

Gen. 43. 33. *So they ſate before him, the elder according to his age, and the yongeſt according to his youth, and the men maruelled among themſelues.* 5. To let our ſuperiours to ſpeake before vs. Iob 32. 6, 7. 17. 6. To keepe ſilence in courts and iudgement places, vntill we be bidden to ſpeake. Act. 24. 10. *Then Paul, after that the gouernour had beckened vnto him that he ſhould ſpeake, anſwered.* 7. To giue them ſuch their right and iuſt titles, as declare our reuerence when wee ſpeake vnto them. 1. Pet. 3. 6. *As Sarah obeyed Abraham, & called him lord: whoſe daughters ye are: while ye do wel.* Mar. 10. 17. *Good Maſter, what ſhal I do, that I may poſſeſſe eternall life?* 20. *Then he anſwered, and ſaid vnto him. Maſter, all theſe things haue I obſerued from my youth vp.* 1. Sam. 1. 14, 15. *And Eli ſaid vnto her, How long wilt thou be drunken? Put away thy drunkennes from thee: then Hannah anſwered, and ſaid, Nay my lord, but I am a woman troubled in ſpirit: I haue drunke neither wine nor ſtrong drinke.*

Theoph. *What duty owe we to our ſuperiours in authority?*

Theol. Firſt, obedience to their commandements. Rom. 13. 1. *Let euery ſoule bee ſubiect to the higher power.*

Theop. *What may vrge vs to this obedience?*

Theol. We are to be admoniſhed to obedience,

dience, becauſe euery higher power is the ordinance of God, and the obedience which we performe to him, God accepteth it as though it were done to himſelfe and to Chriſt. Rom. 13. 2. *Whoſoeuer therfore reſiſteth the power, reſiſteth the ordinance of God, & they that reſiſt, ſhall receiue to themſelues iudgement.* Coloſſ. 3. 23. *And whatſoeuer ye do, do it hartily as vnto the Lord, & not vnto them.* 24. *Knowing that of the Lord ye ſhall receiue the reward of the inheritance: for ye ſerue the Lord Chriſt.*

Theoph. *How is obedience to be performed to our ſuperiours?*

Theol. With diligence and faithfulneſſe. Gen. 24. 2. *Abraham ſaide vnto his eldeſt ſeruant of his houſe, which had the rule ouer al that he had: Put now thy hand vnder my thigh, and I wil make thee ſweare by the Lord God of heauen, and God of the earth, that thou ſhalt not take a wife vnto my ſon of the daughters of the Cananites, among ſt whom I dwell.* 10. *So the ſeruant tooke ten Camels of his maſter, and departed.* 12. *And he ſaid, O Lord God of my maſter Abraham, I beſeech thee, ſend mee good ſpeed this day, and ſhew mercy vnto my maſter Abraham.* 33. *Afterward the meate was ſet before him, but he ſaid, I wil not eate, vntil I haue ſaid my meſſage: And Laban ſaid, ſpeake on.* 56. *But he ſaid Hinder me not, ſeeing the Lord hath proſpered*

my

my iourney: send me away, that I may goe to my master. Gen. 31. 38. *This twenty yeares haue I beene with thee, thine ewes and thy goats haue not cast their young, and the rammes of thy flocke haue I not eaten. 39. What soeuer was torne of beasts, I brought it not vnto thee, but made it good my selfe: of mine hand diddest thou require it, were it stollen by day, or stollen by night. 40. I was in the day consumed with heate, and with frost in the night, and my sleepe departed from mine eyes.*

Theoph. *What if our superiours be cruell and wicked?*

Theol. Yet wee must yield obedience to them, but not in wickednesse. 1. Pet. 2. 18. *Seruants, be subiect to your masters with all feare, not onely to the good and curteous, but also to the froward.* Act. 4. 19. *Whether it be right in the sight of God, to obey you rather then God, iudge ye.*

Theoph. *What is the second thing we owe to our superiours in authority?*

Theol. Subiection in suffering the punishments inflicted by our superiours. Gen. 16. 6. *Then Abraham said to Sarai, Behold, thy maid is in thine hand, doe with her as it pleaseth thee: then Sarai dealt roughly with her: wherefore she fled from her. 9. Then the Angel of the Lord said vnto her, Returne vnto thy*

dame,

dame, and humble thy ſelfe vnder her hands.

Theoph. *What if the puniſhment ſhould bee vniuſt?*

Theol. Yet muſt we ſuffer it, vntill we can get ſome lawfull remedie for the ſame. 1. Pet. 2. 19. *For it is thanke-worthie, if a man for conſcience toward God endure griefe, ſuffering wrongfully.* 20. *For what praiſe is it, if when ye be buffeted for your faults, ye take it patiently? but and if, when ye doe well, ye ſuffer wrong, and take it patiently, this is acceptable to God.*

Theoph. *What is the third thing we owe to our ſuperiours in authoritie?*

Theol. Thankfulneſſe in our prayers. 1. Tim. 2. 1, 2. *I exhort you therefore, that firſt of all, ſupplications, prayers, interceſſions, and giuing of thankes be made for all men, for Kings, and for all that are in authoritie, that wee may leade a quiet and peaceable life, in all godlineſſe and honeſtie.* 1. Tim. 5. 17. *Elders that rule well, are worthy of double honour.* Gen. 45. 9. *Haſte you, and goe vp to my father, and tell him, Thus ſaith thy ſonne Ioſeph, God hath made me lord ouer all Egypt, come downe to me, tarrie not.* 10. *And thou ſhalt dwell in the land of Goſhen.* 11. *Alſo I will nouriſh thee there, for yet remaine fiue yeeres of famine, leſt thou periſh through pouerty, thou, and thy houſhold, and all that thou haſt.*

Theoph. *There are ſome that are not aboue*

vs

vs in authoritie, yet may excell vs in gifts, what dutie owe we to them?

Theol. Our dutie is to acknowledge the ſame gifts, and ſpeake of them to their praiſe. 1. Cor. 8. 22, 23.

Theoph. *Say that men bee but our equals, what muſt we doe?*

Theol. I. Thinke reuerently of them. Phil. 2. 3. *Let nothing be done through contenti-on, or vaine-glorie, but in meekenes of minde let euery man eſteeme other better then himſelfe.*

II. In giuing honour, to goe one before another, and not in receiuing it. Rom. 5. 21. *Submitting your ſelues one to another in the feare of God.* III. To ſalute one another with holy ſignes, whereby may appeare the loue which wee haue one to another in Chriſt. 1. Pet. 5. 14. *Greete ye one another with the kiſſe of loue.* Rom. 16. 16. *Salute one another with an holy kiſſe.* Exod. 18. 7. *And Moſes went out to meete his father in law, and did obeyſance, and kiſſed him.* Ruth. 2. 4. *And behold, Boaz came from Beth-lehem, and ſaid vnto the reapers, the Lord be with you, And they anſwered, the Lord bleſſe thee.*

Theoph. *What is the dutie of ſuperiours to all inferiours?*

Theol. I. To yeeld to them in good matters, as to their brethren. Deut. 17. 20. *That his*

his heart be not lifted vp aboue his brethren, and that he turne not from the commandement, to the right hand, or to the left. Iob 31. 13. *If I did contemne the iudgement of my ſeruant, and of my maide.* 2. King. 5. 13. *But his ſeruant came and ſpake vnto him, and ſaid:* Father *if the Prophet had commanded thee a greater thing,* wouldſt thou not haue done it? 14. *Then hee went downe and waſhed himſelfe ſeauen times in Iordan, &c.* II. To ſhine before their inferiours by an example of a blameleſſe life. Tit. 2. 2. *That the elder men may be ſober, honeſt, diſcreet, ſound in the faith, in loue, and in patience.* 3. *The elder women likewiſe, that they be in ſuch behauiour as becommeth holineſſe, nor falſe accuſers, nor giuen to much wine, but teachers of honeſt things.* 1. Pet. 5. 3. *Not as though ye were lords ouer Gods heritage, but that ye may be enſamples to the flocke.* Phil. 4. 9. III. To ſhew forth grauitie ioyned with dignitie, by their countenance, geſtures, deeds, and words. Tit. 2. 3, 4, 5, 6, 7. Iob 29. 8. *The yong men ſaw me, and hid themſelues, the aged aroſe, and ſtood vp.*

Theoph. *Say that ſome bee not onely inferiours, but alſo in* obedience *inferiours, doe ſuperiours owe any dutie to ſuch inferiours, as princes to ſubiects?*

Theol. They owe theſe: I. To rule them

in the Lord, that they doe not offend. 1. Pet. 2.13. *Submit your selues vnto all manner of ordinance of man, for the Lords sake, whether it be vnto Kings as vnto superiours.* 14. *or vnto gouernours, as vnto them that are sent of the King for the punishment of euil doers, and for the praise of them that doe well.* Deut. 17.19. *And it shall be with him, (namely, the booke of the law) and he shall reade therein all the daies of his life, that he may learne to feare the Lord his God, & to keep all the words of this Law, & those ordinances to doe them.* Col. 4.1. *Ye masters doe vnto your seruants, that which is iust and equall: knowing that ye also haue a master in heauen.* II. To prouide such things as shall bee to the good of their subiects, whether they belong to the body or to the soule. Rom. 13.4. *For he is the minister of God for the wealth.* Esa. 49.23. *And Kings shall be thy nurcing fathers, and Queenes shall be thy nources.* Psal. 132.1. *Lord remember Dauid with all his troubles.* 2. *Who sware vnto the Lord, and vowed vnto the mighty God of Iacob, saying.* 2. *I will not enter into the tabernacle of mine house, nor come vpon my pallet or bed,* 4. *nor suffer mine eyes to sleep, nor mine eye lids to slumber,* 5. *vntill I finde out a place for the Lord, an habitation for the mightie God of Iacob.* III. To punish their faults, the lighter by rebuking, the greater by correction, that is, by

inflicting

inflicting reall or bodily punishment.

Theoph. *That the guilty may be punished in an holy manner, what is required?*

Theol. I. After diligent and wise examination beeing had, to bee assured of the crime committed. II. To shew foorth of Gods word the offence of the sinne: that the conscience of the offender may bee touched. III. It is conuenient to deferre or omitte the punishment, if thereby any hope of amendment may appeare. Eccl. 7. 23. *Giue not thy heart also to all the words that men speake, lest thou doe heare thy seruant cursing thee, 24. For oftentimes also thine heart knoweth that thou likewise hast cursed others.* 1. Sam. 10. 27. *But the wicked men said, How shall he saue vs? so they dispised him, and brought him no presents: but he held his tongue.* IV. To inflict deserued punishment, not in his owne name, but in Gods Name, adding the same holily and reuerently. Iosh. 7. 19. *Then Ioshua said vnto Achan, My sonne, I beseech thee, giue glory to the Lord God of Israel, and make confession vnto him, & shew me now what thou hast done, hide it not from me. 20. And Achan answered Ioshua, and said, indeed I haue sinned against the Lord God of Israel, and thus and thus haue I done. 25. And Ioshuah said, In as much as thou hast troubled vs, the Lord shall trouble thee this*

day: and all Iſrael threw ſtones at him, and burned them with fire, and ſtoned them with ſtones.

V. and laſtly, When thou puniſheſt, ayme at this one only thing, that the euil may be purged and amended and that the offender by ſorrowing for his ſinne, may vnfainedly repent for the ſame. Prou. 20. 30. *The blewneſs of the wound ſerueth to purge the euill, and the ſtripes within the bowels of the belly.*

Theoph. *Amongſt all the duties belonging to this commaundement, is there none which a man muſt performe to himſelfe?*

Theol. Yes: ſeauenthly, and laſtly, there is a certaine duty of a man to bee performed toward himſelfe, which is, that a man ſhould preſerue and maintaine with modeſty, the dignity and worthines, which is inherent in his owne perſon. Phil. 4. 8. *Furthermore, brethren, whatſoeuer things are true, whatſoeuer things are honeſt, whatſoeuer things are iuſt, whatſoeuer things are pure, whatſoeuer things pertaine to loue, whatſoeuer things are of good report, if there be any vertue, if there bee any praiſe, thinke on theſe things.*

Theoph. *Which is the negatiue part of this commandement?*

Theol. Diminiſh not the

the excellency or dignity, which is in the perſon of thy neighbour.

Theoph. *Which is the firſt ſinne to be referred hither?*

Theol. Againſt our ſuperiours.

Theoph. *Wherein conſiſteth this ſinne?*

Theol I. Vnreuerent behauiour and contempt of them. The ſinnes hereof, are, 1. deriding our ſuperiours. Gen. 9. 22. *And when Ham the father of Canaan ſaw the nakedneſſe of his father, he told his two brethren without.* Prou. 20. 17. *The eye that mocketh his father, and deſpiſeth the inſtruction of his mother, let the rauens of the valley picke it out, and the yong eagles eate it.* 2. To ſpeak euil of, or reuile our ſuperiours. Exod. 21. 12. *And he that curſeth his father or his mother, ſhall die the death.*

Theoph. *Which is the ſecond ſinne referred hither?*

Theol. Diſobedience, whereby wee contemne their firſt commaundements. Rom. 1. 30. *Diſobedience to parents.* 2. Tim. 3. 3. *No ſtriker, but gentle, no fighter.*

Theoph. *Which are the ſinnes hereof?*

Theol. To make contracts of marriage, without the counſell and conſent of the

parents. Gen. 6. 2. *Then the ſonnes of God ſaw the daughters of men that they were faire, and they tooke them wiues of all that they liked.* Gen. 28. 6, 9. *And Eſau ſeeing that the daughters of Canaan diſpleaſed Iſaac his father, then went Eſau to Iſhmael, and tooke vnto the wiues which he had, Mahalath the daughter of Iſhmael, Abrahams ſonne, the ſiſter of Nabaioth, to be his wife.* II. The eye ſeruice of ſeruants, Coloſſ. 3. 22. *Seruants, be obedient to them that are your maſters, according to the fleſh, in all things: not with eye-ſeruice, as men-pleaſers, but in ſimplenes of heart, fearing God.* Eph. 6. 6. *Not with ſeruice to the eye, as men-pleaſers.* III. Anſwering againe, when they are reprehended. Tit. 2. 9. *Let ſeruants be ſubiect to their maſters, & pleaſe them in all things, not anſwering again.* IV. Deceitfulneſſe, and waſting their maſters goods. Tit. 2. 10. *Neither pickers, but that they ſhew all good faithfulneſſe.* V. To flee from the power of their ſuperiour. Gen. 16. 6. *Then Sarah dealt roughly with her, wherefore ſhe fled from her.* VI. To reſiſt the lawfull authority of their ſuperiours. 1. Pet. 2. 20. VII. To obey them in things vnlawfull. Act. 4. 19. VIII. To extoll themſelues aboue their betters: this is the ſinne of Antichriſt. 2. Theſſ. 2. 3, 4. *Which (man of ſinne) exalteth himſelfe againſt all that is called God.* Laſtly, the

the freedome of the Papiſts, whereby they free children from the gouernment of their parents: and ſubiects from the authoritie of their Princes: ſo that they make it lawfull for them to pretend and procure their death. 1.Sam.26.8,9. *Then ſaid Abiſhai to Dauid, Godhath cloſed thine enemies into thine hand this day: now therefore, I pray thee, let me ſmite him once with a ſpeare to the earth, and I will not ſmite him againe: And Dauid ſaid to Abiſhai, Deſtroy him not: for who can lay his hand on the Lords annointed, and be guiltleſſe?*

Theoph. *Which is the third ſinne?*

Theol. Ingratitude, and want of a louing affection towards parents. Math.15.5,6. *But ye ſay, whoſoeuer ſhall ſay to father or mother, By the gift that is offered by mee, thou maiest haue profit, though he honour not his father or mother, ſhall be free,* 1.Tim.5.4.

Theoph. *I haue heard how a man may ſinne againſt his ſuperiours, how do men offend againſt equals?*

Theol. In preferring our ſelues before them, in taking, or in ſitting downe. Matth. 20.20. *Then came vnto him the mother of Zebedeus children, with her ſons, worſhipping him, and deſiring a certaine thing of him.* 21. *And hee ſaid, What wouldeſt thou? And ſhee ſaid vnto him, Grant, that theſe my two ſonnes may ſit, the*

one at thy right hand, and the other at thy left hand in thy kingdome. 24. *And when the other tenne heard this, they disdained at the two brethren.*

Theoph. *How offend we against inferiors?*

Theol. I. Through negligence in gouerning thē, and prouiding for their good estate. Hag. 1. 4. *It is time for your selues to dwell in your sieled houses, and this house lie wast?* Dan. 3. 28. This condemneth those mothers, which put forth their children to bee nourced, hauing both sufficient strength and store of milke themselues to nource them. 1. Tim. 5. 10. *If shee haue nourished her children.* II. By too much gentlenes and lenity, in correcting them. 1. King. 1. 5. *Then Adonijah the sonne of Haggith exalted himselfe, saying, I will be King.* 6. *And his father would not displease him from his childhood, to say, Why hast thou done so?* 1. Sam. 2. 22. *So Eli was very old, and heard all that his sonnes did vnto all Israel, and how they lay with the woman that assembled at the doore of the Tabernacle of the congregation.* 23. *And he said vnto them, Why doe ye such things? for of this people I heare euill reports of you.* 24. *Doe no more, my sonnes: for it is no good report that I heare, namely, that yee make the Lords people to trespasse.* 25. *Notwithstanding, they obeied not the voyce of their father, because*

the

the Lord would slay them. III. By ouermuch cruelty and threatnings. Eph. 6. 4. *And ye fathers prouoke not your children to wrath.* 9. *And ye masters doe the same things vnto them, putting away threatnings.*

Theoph. *How in the last place may a man offend against himselfe?*

Theol. When through his naughty behauiour, he doth obscure, and almost extinguish those gifts, which God hath giuen him. Mat. 25. 2, 16. Or contrarily, when he is too wise in his owne conceit. Rom. 23. 3. *For I say, through the grace that is ginen vnto me, to euery one that is among you, that no man presume to vnderstand, aboue that which is meet to vnderstand.*

CHAP. XXV.

Concerning the sixth Commandement.

Theoph. *Which now is the sixth commandement,*

Theol. Thou shalt not kill.

The Resolution.

Theoph. *What meaneth this word,* kill.

Theol. The part is here set for the whole, by a Synecdoche: for killing signifieth any kinde of endomaging the person of our neighbour.

Theoph.

Theoph. *How doth the equitie of this commandement appeare?*

Theol. By this, that man was created after the likeneſſe of God. Gen. 9.6. *He that ſheddeth mans blood, by man ſhall his blood be ſhedde: for in the image of God hath he made man.* Againe, all men are the ſame fleſh. Eſa. 58.7. *When thou ſeeſt the naked, couer him, and hide not thy face from thine owne fleſh.*

Theoph. *What elſe here muſt we not be ignorant of?*

Theol. That it is vnlawfull for any priuate perſon, not called to that duty, to kill another: but a publike officer may, that is, if hee be warranted by a calling.

Theoph. *As for example?*

Theol. So did Moſes, Exod. 2. 12. *And he looked round about, and when he ſaw no man, hee ſlue the Egyptian, and hid him in the ſand,* Acts 7. 25. *For he ſuppoſed his brethren would haue vnderſtood, that God by his hand ſhould giue them deliuerance.* And Phinehas, Numb. 25. 8. *And he followed the man of Iſrael into the tent, and thruſt them both through (to wit, the man of Iſrael, and the woman) through her belly: ſo the plague ceaſed from the children of Iſrael.* 11. *Phinehas the ſonne of Eleazar, hath turned mine anger away from the children of Iſrael, while he was zealous for my ſake among them: therefore I*

haue not conſumed the children in my iealouſie. And Eliiah, 1. King. 18. 40. *And Eliiah ſaide vnto them, Take the prophets of Baal, let not a man of them eſcape: and they tooke them, and Eliiah brought them to the brooke of Kiſhon, and ſlew them there.* And ſouldiers in battels, waged vpon iuſt cauſes. 2. Chron. 20. 15. *Feare ye not, neither be afraid of this great multitude: for the battell is not yours, but Gods.*

Theoph. *Which is the negatiue part of this commandement?*

Theol. Thou ſhalt neyther hurt, nor hinder, eyther thine owne, or thy neighbours life.

Theop. *What things are referred to this part?*

Theol. Such, as are committed againſt our neighbour, or our ſelues.

Theoph. *Which is the firſt ſinne againſt our neighbour?*

Theol. 1. In heart.

Theoph. *In heart, how many waies?*

Theol. 1. Hatred againſt him. 1. Ioh. 3. 15 *Whoſo hateth his brother, is a manſlayer;* 2. Vnaduiſed anger. Matth. 5. 22. *I ſay vnto you, whoſoeuer is angry with his brother vnaduiſedly*

ly, is in danger of iudgement, 3. Enuy. Rom. 1. 29. *Full of anger, murther, contention.* 4. Grudges, Iam. 3. 14. *If yee haue bitter enuying and ſtrife in your hearts, reioyce not.* 5. Want of compaſsion, and ſorrow at our neighbours calamities. Amos 6. 5, 6. *They ſing to the ſound of the vyole, &c. but no man is ſory for the afflictions of Ioſeph.* 6. Frowardneſſe, when we will not bee reconciled to our neighbour. Rom. 1. 30. *Such as neuer can be appeaſed, vnmercifull.* 7. Deſire of reuenge. Pſal. 5. 6. *The Lord will abhorre the bloody man, and deceitfull.*

Theop. *Which is the ſecond ſinne againſt our neighbour?*

Theol. In words.

Theoph. *How is this?*

Theol. 1. By bitterneſſe in ſpeaking. Prou. 12. 18. *There is that ſpeaketh wrrds, like the pricking of a ſword: but the tongue of wiſe men is health.* 2. Reproaches and rayling, which is a caſting of a mans ſinnes in his teeth which hee hath committed, or an obiecting vnto him ſome inherent infirmities. Matth. 5. 22. *Whoſoeuer ſaith vnto his brother, Raca, ſhall be worthy to be puniſhed by the Councell: And whoſoeuer ſhall ſay, Foole, ſhall be worthy to be puniſhed with hell fire.* 2. Sam. 6. 16. *As the Arke of the Lord came into the city of Dauid, Michal*

Sauls

Sauls daughter looked through a Window, and saw King Dauid leape, and daunce before the Lord, and she despised him in her heart. 28. *And Michal the daughter of Saul came out to meete Dauid, and said, O how glorious was the king of Israel this day, which was vncouered to day in the eyes of the maydens of his seruants, as a foole vncouereth himselfe.* 3. Contentions, when two or more striue in speech one with another, for any kinde of superiority. 4. Brawlings in any conference. 5. Crying, which is an vnseemely eleuation of the voice against ones aduersary. Gal. 4. 19. *The workes of the flesh are manifest, which are,* 20. *emulations, wrath, contentions, seditions* Eph. 4. 31. *Let all bitternesse, and anger, and wrath, crying, and euill speaking, be put away from you, with all maliciousnesse.* 32. *Be ye curteous one to another.* Gen. 16. 11. *He (to wit Ismael) shall be a wild man, his hand shall be against euery man, and euery mans hand against him.* 6. Complaints to euery one of such as offer vs iniuries. Iam. 5. 9. *Grudge not one against another brethren, least ye bee condemned.*

Theoph. *Which is the third sinne against my neighbour?*

Theol. In countenance, and gesture, all such signes, as euidently decipher the malitious affections lurking in the heart. Gen. 4. 5, 6. *His*

5,6. *His countenance fell downe: And the L. said vnto Cain, Why art thou so wroth?* Matth. 17.39. *They that passed by, railed on him, wagging their heads.*

Hence is it, that derision is tearmed persecution. Gen. 21.9. *Sarai saw the sonne of Hagar the Egyptian mocking, &c.* Gal. 4.29. *He that was borne after the flesh, persecuted him that was borne after the spirit.*

Theoph. *Which is the fourth?*

Theol. In deedes.

Theoph. *How?*

Theol. 1. To fight with, or to beate our neighbour, and to mayme his body. Leuit. 24,19,20. *If any man cause any blemish in his neighbour: as he hath done, so shall it be done to him: Breach for breach, eye for eye, tooth for tooth.* 2. To procure any way the death of our neighbour, whether it bee by the sword, famine, or poyson. Gen. 4.8. *Cain rose vp against his brother, and slue him.* 3. To exercise tyrannous cruelty in inflicting punishments. Deut, 25.3. *Fourty stripes shall he cause him to haue, and not past, lest if he should exceede, and beate him aboue that with many stripes, thy brother should appeare despised in thy sight.* 2. Cor. 11.24. *Of the Iewes I receiued fiue times fourty stripes saue one.* 4. To vse any of Gods creatures hardly. Prou. 12,10. *A righteous man regardeth*

regardeth the life of his beast, but the mercies of the wicked are cruell. Deut. 22. 6. *If thou finde a birds nest in the way, in any tree, or on the ground whether they be yong, or egges, and the dam sitting vpon the yong, or vpon the egges, thou shalt not take the dam with the yong, but shalt in any wise let the dam goe, and take the yong to thee, that thou maist prosper and prolong thy daies.* 5. To take occasion by our neighbours infirmities, to vse him discourteously, and to make him our laughing stocke, or tanting recreation. Leuit. 19. 14. *Thou shalt not curse the deafe, nor put a stumbling block before the blind.* 2. Kin. 2. 23. *Little children came out of the citie, and mocked him, and said vnto him, Come vp thou baldhead, come vp thou baldhead.* 6. To iniurie the impotent, feeble, poore, strangers, fatherlesse, or widdowes. Exod. 22. 21, 22. *Thou shalt not doe iniurie to a stranger, neither oppresse him, for ye were strangers in the land of Egypt. Ye shall not trouble any widdow, or fatherlesse child.* 25. *Thou shalt not bee an vsurer vnto the poore.* We then iniurie these.

Theoph. *How then doe we iniurie these?*

Theol. 1. If we pay not the labourer his hyre. Deut. 24. 14. *Thou shalt not oppresse an hyred seruant that is needie and poore, neither of thy brethren, nor of the stranger that is within thy gates.* 15. *Thou shalt giue him his hyre for*

his

his hyre for his day: neither ſhall the Sunne go downe vpon it: for he is poore, and therewith ſtaineth his life: leſt he crie againſt thee to the Lord, and it be ſinne vnto thee. 2. If thou reſtore not the pledge of the poore. Exod. 22. 26, 27. *If thou take thy neighbours raiment to pledge, thou ſhalt reſtore it vnto him before the Sun goe downe: for that is his garment only, and his couering for his skinne.* 3. If we withdraw corne from the poore, Prou. 11. 26. *He that withdraweth the corne, the people wil curſe him: but bleſſing ſhall bee vpon the head of him that ſelleth corne.*

Theoph. *Is this law none other way broken?*

Theol. Yes: as well by not killing, when the law chargeth to kill, and by pardoning the puniſhment due vnto murther, as by killing when we ſhould not. Numb. 35. 16. *If one ſmite another with an inſtrument of yron that he die, he is a murtherer, and the murtherer ſhall die the death.* 33. *The land cannot be cleanſed of the blood that is ſhed therein, but by the blood of him that ſhed it.*

Theoph. *What thinke you then of ſingle combates?*

Theol. By this place alſo are combates of two men hand to hand, for deciding of controuerſies, vtterly vnlawfull. 1. Becauſe they are not equall meanes ordained of God,

God, to determine controuersies. 2. In that it falleth out in such combates, that he is conquerour before man, who indeed is guiltie before God.

Theoph. *What thinke you of priuiledged places?*

Theol. This also condemneth Popish sanctuaries, & places of priuiledge: as Churches and the like, wherein murtherers shelter and shroud themselues from the danger of the Law. For God expresly commandeth (Exod. 21.14.) *that such an one shall be taken from his altar, that he may die.* And Ioab, 1. King. 2.24. *touching the horne of the Altar, was slaine in the Temple.*

Theoph. *These things indeed are all against this commandement, but they concerne the persons or body of our neighbour, is there nothing belonging hitherto which concerneth his soule?*

Theol. Yes, man may many waies kill the soule of his neighbor, which is, 1. to be a scandale or offence to the soule of our neighbor, either in life or doctrine. Mat. 18.7 *Woe be to the world because of offences: it is necessary that offences should come: but woe be to them by whom they do come.* 2. To minister occasions of strife and discord.

Theoph. *How do we this?*

Theol. 1. When wee can not bee brought

to remitte ſomewhat of our owne right. 2. When we returne ſnappiſh, and crooked anſwers. 3. When wee interpret euery thing amiſſe, and take them in the worſt part. 1. Sam. 25. 25. *Nabal is his name, and folly is with him.* 2. Sam. 10. 3. *And the Princes of the children of Ammon ſaid to Hanun their Lord, thinkeſt thou that Dauid doth honour thy father, that he hath ſent comforters to thee? hath not Dauid rather ſent his ſeruants vnto thee, to ſearch the city, to ſpie it out, and to ouerthrow it? Wherefore Hanun tooke Dauids ſeruants, and ſhaued off the halfe of their beards, and cut off their garments in the middle, euen to their buttocks, and ſent them away.*

Theoph. *Here what may the miniſters ſinne be?*

Theol The miniſters ſinne againſt their neighbours, is this, not to preach the word of God to their charge, that thereby they might be inſtructed in the waies of life. Pro. 29. 18. *Where there is no viſion, the people decay but he that keepeth the Law is bleſſed.* Eſa. 56. 10. *Their watch-men are all blind, they haue no knowledge, they are all dumme dogges, they cannot barke: they lie and ſleepe, and delight in ſleeping. And theſe greedy dogges can neuer haue enough: and theſe ſhepheards they cannot vnderſtand: for they all looke to their owne way, euery*

one

one for his aduantage, and for his owne purpose. Ezech. 3. 18. *When I shall say to the wicked, Thou shalt surely die, and thou giuest him not warning, the same wicked man shall die in his iniquities but his blood wil I require at thy hands*

Theoph. *Doth he not sinne, but when he preacheth not?*

Theol. Not onely not to preach at all, but to preach negligently, is vtterly condemned. Ier. 48. 10. *Cursed be he that doth the work of the Lord negligently.* Reu. 3. 16. *Because thou art Luke-warme, and neither hote nor cold: it will come to passe that I shall spewe thee out of my mouth.*

Theoph. *What doth this reproue?*

Theol. Nonresidency of ministers, which is an ordinary absence of the minister from his charge: namely, from that particular congregation committed vnto him. Esay, 62. 6. *I haue set watchmen vpon thy wals, O Ierusalem, which all the day, and all the night continually shall not cease: ye that are mindfull of the Lord keepe not silence, & giue him no rest, till he repaire, and vntill he set vp Ierusalem, the praise of the world.* Act. 20. 28, 29, 30, 31. *Take heede therefore vnto your selues, and to all the flocke whereof the holy Ghost hath made you ouerseers, to feede the Church of God, which he hath purchased with his owne blood. For I know*

this, that after my departing, shal grieuous wolues enter in among you, not sparing the flocke. Moreouer, of your selues shall men arise, speaking peruerse things to draw disciples after them. Therefore watch, and remember, that by the space of three years, I ceased not to warne euery one night and day with teares: 1. Pet. 5. 2. 3. *Feede the flocke of God, which dependeth vpon you, caring for it, not by constraint, but willingly: not for filthy lucre, but of a ready mind: Not as though ye were lords ouer Gods heritage, but that ye may be ensamples to the flocke.* Ezech. 34. 4. and 33. The Council of Antioch, the 17. Can. *If any Bishop be by imposition of hands inducted into a charge, and appointed to gouerne a people, and he neglect to take vpon him that office, but delayeth to goe vnto the congregation allotted vnto him: such an one shalbe prohibited from the Lords table, till he be enforced to attend vpon that charge, or at the least, somwhat be determined by a complete assembly of the Ministers of that prouince.* The Council of Sardice the 14. Canon. *We remember that our brethren in a former assembly decreed, that if any lay-man remaining three Sabbath or Lords dayes, that is, three weekes, in a city, did not in the same city frequent the Church assemblies, he should be excommunicated: If then such things are not allowable in laymen, much lesse in ministers, for whom it is neyther*

ther lawfull nor conuenient, without vrgent neceſſity, to be abſent from his pariſh Church longer then the time aboue mentioned. To this decree there was not one non placet, *but euery one ſaide It liketh vs well.* The Councill held at Conſtant. in the 24. Canon decreede that *Miniſters ought not to haue their ſubſtitutes, or vicars, but in their owne perſons, with feare and chearfulneſſe, performe all ſuch duties, as are required of them in the ſeruice of God.* The Canon lawe doth conclude the ſame thing. diſt. 36. Canon ſi quis vult. debent indeſinenter, &c. *The Biſhops* (ſaith that Canon) *ought to be continually reſident in Gods tabernacle, that they may learne ſomewhat of God, and the people of them, whilſt they reade often and meditate vpon Gods word.* Again, in the Canons entituled Pontifices, and ſi quis in celero. Epiſcopos, qui dominici gregis ſuſcipiunt curã, &c. *The Biſhops which take vpon them to feede Gods flock, ought not to depart from their duty, leaſt they looſe that excellent talent which God hath beſtowed vpon them, but rather ſtriue with that one talent, to get three more talents.* And in the 80. Canon of thoſe which are tearmed the Canons of the Apoſtles, there is an expreſſe mandate, *that ſuch, whether Biſhop, or Senior, who attendes not vpon their office in the Church, ſhall forthwith be remooued from that place.* The Calcedon Con.

can. 10. *Let no man be ordained minister of two Churches, in two seuerall cities, but let him remaine in that, vnto which he was first called. And if for vaine glory, he shall afterward goe to a greater congregation, let him immediately be recalled to his first charge, and in that only exercise his ministery. But if one be called to another charge, let him simply giue ouer the former, and haue no interest in the same, &c.* For this thing, looke to the decree of *Damasus*, and the Council of Trent. *sect.* 7. *can.* 8.

Theoph. *May a minister then be neuer absent from his charge?*

Theol. There are, notwithstanding the former testimonies some cases, wherein it is permitted to the minister, that hee may bee absent: if by his absence the congregation be not endammaged. I. Sickenesse, the Councill of Mentz. 25. Canon *If a Bishop bee not at home, or be sicke, or vpon some exigent, cannot be present at his parish, let him procure one, who, on Sabbaths and festiuall daies, will preach vnto his charge.* Augustine testifieth, epist. 138. that he was absent on the like occasion.

II. Allowance of the Church, to bee absent for a time vpon some necessary and publike commodity for the same. Coloss. 1. 7. *Epaphras is their minister*, but chap. 4. 12. hee beeing absent *saluteth them.* And *Ambrose*

broſe though hee were Biſhop of Millaine, yet went hee twice Ambaſſador into France, to make agreement betwixt Maximus, and Valentinian. Ambroſe 5. booke, and 27. epiſt. to Valentinian the Emperour.

III. If by reaſon of perſecution hee bee enforced to flee, and ſee no hope to procure the ſafety of his people. This made Cyprian to be abſent from Carthage, as he teſtifieth in his Epiſtles.

Theoph. *Thus much concerning the ſinnes againſt our neighbour, how ſinneth a man againſt himſelfe?*

Theol. As when a man doth hurt, kill, and endanger himſelfe. Math. 16. 24. *If any man will follow me, let him deny himſelfe, take vp his croſſe, and follow me.* Matth. 4. 6. *He ſaid vnto him, If thou be the ſonne of God, caſt thy ſelfe downe headlong: for it is written, he ſhall giue his Angels charge ouer thee, and with their hands they ſhall lift thee vp, leaſt at any time thou ſhouldeſt daſh thy foot againſt a ſtone.* 7. *Ieſus ſaid vnto him, It is written again, Thou ſhalt not tempt the Lord thy God.* Therefore for a man to be his owne executioner, though to eſcape a moſt ſhamefull death, is vtterly vnlawfull and vngodly.

Theoph. *What is the affirmatiue part?*

Theol. Thou ſhalt preſerue the life of thy neighbour.

Theoph. *What duties are referred hitherto?*

Theol. I. Such as appertaine to the perſon of our neighbour, and concerne, firſt his welfare both of body and mind; as, to reioyce with them that reioyce. Rom. 12. 15. Mark. 10. 20. *Then he anſwered and ſaid vnto him, All theſe things I haue obſerued from my youth. And Ieſus beheld him and loued him.*

Theoph. *Theſe indeed concerne our neighbors welfare, but what belongs to vs in regard of his miſeries?*

Theol. 1. To be grieued with him for them. Rom. 12. 15. *Mourne with thoſe that mourn.* Eſay 24. 16. *And I ſaid, My leanneſſe, my leanneſſe, woe is me: the tranſgreſſors haue offended, yea, the tranſgreſſours haue grieuouſly offended.* Pſal. 119. 136. *Mine eyes guſh out with water, becauſe men obſerue not thy Law.* 2. Againe, we muſt helpe him as much as in vs lyeth. Iob. 29 15. *I was an eye to the blind, and a foote to the lame.* 2. Cor. 8. 3. *To their power, yea beyond their power, they were willing.* And 3. that we doe, we muſt doe ſpeedily. Prou. 3. 28. *Say not to thy neighbor, Goe, and come againe too morrow, and I will giue thee, if thou now haue it.* Leu.

19. 17

19.17. *Thou ſhalt plainely rebuke thy neighbour, and not ſuffer him to ſinne.*

Theoph. *But ſay that he offereth me much iniurie?*

Theol. I. Thou ſhalt not be angry againſt him, vpon a ſmall occaſion. Numb.12. 3. *Moſes was a meeke man aboue all that liued vpon the earth.* Prou.9.11. *The diſcretion of a man deferreth his anger, and his glorie is to paſſe by an offence.* II. Thou muſt be ſlow to wrath, and neuer angry, but for a moſt iuſt cauſe. Mark.3.5. *Then he looked round about on them angerly, mourning alſo for the hardneſſe of their hearts.* Prou.14.29. *He that is ſlow to wrath, is of great wiſedome: but he that is of an haſtie mind, exalteth folly.* III. Thine anger muſt be but for a while. Epheſ.4.26. *Be angry and ſinne not, let not the Sunne goe downe vpon thy wrath.* IV. Forgiue freely an iniurie, and reuenge it not. Epheſ.4.32. *Be ye curteous one to an other, and tender hearted, forgiuing one another, euen as God for Chriſts ſake forgaue you.*

Theoph. *Say that he hath many wants and infirmities, what muſt I then doe?*

Theol. 1. Auoid occaſions whereby they may be ſtirred and laid open. Gen.13.8. *Then ſaid Abraham to Lot, Let there be no ſtrife, I pray thee, betweene thee & me, neither betweene*

thy

thy heardmen and mine: for we are brethren. Is not the whole land before thee? depart, I pray thee, from me: If thou wilt take the left hand, I wil take the right, or if thou go to the right hand, I will take the left Gen. 27. 44. *And tarry with him a while vntill thy brothers fiercenes be asswaged. 45. And till thy brothers wrath turne away from thee, and he forget the things which thou hast done to him.* 2. Depart sometimes from thine owne right. Matth. 17. 25, 26. *What thinkest thou, Simon? of whom doe the Kings of the earth take tribute, or poll money? of their children, or of strangers? Peter said vnto him, Of strangers, Then said Iesus vnto him, Then are the children free.* 27. *Neuertheless, lest we should offend them, goe to the sea, and cast in an angle, and take the first fish that commeth vp, and when thou hast opened his mouth, thou shalt find a piece of twenty pence: that take and giue it vnto them for me and thee.* 3. Appease anger kindled.

Theoph. *How may anger once kindled be appeased?*

Theol. I. By ouercomming euill with goodnesse. Rom. 12. 21. *Be not ouercome of euill: but ouercome euill with goodnesse.* II. By following after peace. 1. Pet. 3. 21. *Decline from euil, & do good, seeke peace, & follow after it.* III By curteous answers. Pro. 15. 1. *A soft answer*

putteth away wrath: but grieuous words ſtirre vp anger. 1. Sam. 1. 14. *Eli ſaid vnto her, How long wilt thou be drunken? put away thy drunkenneſſe from thee.* 15. *Then Hannah anſwered, and ſaid, Nay my Lord, but I am a woman troubled in ſpirit: I haue drunke neyther wine nor ſtrong drinke, but haue powred out my ſoule before the Lord.* Philem. v. 15. *It may be, that he therefore departed for a ſeaſon, that thou ſhouldeſt receiue him for euer.* IV. By ouer-paſsing ſome wants and infirmities in mens words, and deedes. Prou. 19. 11. *It is a mans honour to paſſe by infirmities.* V. By couering them with ſilence. 1. Pet. 4. 8. *Aboue all things haue feruent loue amongſt you, for loue couereth a multitude of ſinnes.* Prou. 17. 9. *He that couereth tranſgreſſion ſeeketh loue: but he that repeateth a matter, ſeparateth the Prince.* VI. By taking euery thing (if it bee poſsible) in the beſt part. 1. Cor. 13. 5. *Loue thinketh none euill.*

Theoph. *What may I note out of all this?*

Theol. This ſheweth the lawfulneſſe of truces, couenants, and other agreements concerning peace, beeing made to auoide iniuries, maintaine auncient bounds, procure ſecurity in traffique, poſſeſsions, and iournies, ſet penſions, commons for cattell, liberties of hunting, fiſhing, or fowling, and getting fewell, or other neceſſaries, for publike commodities,

modities, if there bee no lawfull condition annexed vnto the same.

Theoph. *May wee for the maintenance of peace make this couenant not onely with Christians, but also with infidels.*

Theol. We may: for that which is godly to be performed, is no lesse godly to be promised. But it is a note of true godlinesse, to be as much as may be, at peace with all men. Therefore to promise peace by couenant, is very godly.

Theoph. *Giue me some experience of this in the liues of holy men.*

Theol. Gen. 21.22. *At that same time Abimelech and Pichol his chiefe captaine, spake vnto Abraham, saying, God is with thee in all that thou doest.* 23. *Now therefore sweare vnto me here by God, that thou wilt not hurt me, nor my children, nor my childrens children, &c.* 24. *Then Abraham said, I will sweare.* 27. *Then Abraham tooke sheepe and beeues, and gaue them vnto Abimelech: and they two made a couenant.* Gen. 31.44. *Now therefore come and let vs make a couenant, I and thou, which may bee a witnesse betweene me and thee.* 45. *Then Laban said to Iacob, Behold this heape, and behold the pillar, which I haue set vp betweene me and thee.* 53. *The God of Abraham, and the gods of Nahor, and the god of their father be iudge betweene vs:*

vs: But Iacob ſware by the face of his father Iſaac.

Theoph. *Now what duties owe we to the body of our neighbour?*

Theol. Concerning his body, wee are to regard it aliue and dead.

Theoph. *What owe we to it being aliue?*

Theol. Wee ought if neede be: I. To miniſter vnto it foode and rayment. Matth. 25. 41,42. *Depart frō me ye curſed into euerlaſting fire, which is prepared for the diuell and his angels. For I was an hungred, and ye gaue me no meate, I thirſted, and ye gaue me no drinke, &c.* 45. *In as much as ye did it not to one of the leaſt of theſe, ye did it not to me.* II. To lend our helping hand, when our neighbours body is in any danger. 1. Ioh. 3. 16. *Hereby we perceiued loue, that he laid downe his life for vs, therefore alſo ought we to lay downe our liues for the brethren.*

Theoph. *What owe I to my neighbours body being dead?*

Theol When a man is dead, wee ought to commit the dead corps to the graue.

Theoph. *By what arguments may this appeare?*

Theol. By theſe: I. The inſtinct of Nature it ſelfe. II. The examples of the Patriarkes, and other holy perſonages. *Abraham*

ham buried Sarah. Gen. 23. 19. *Iacob is buryed by his ſonnes.* Gen. 30. 12. *Steuen by religious deuout men.* Act. 8. 2. III. The Lords owne approbation of buriall, in that hee numbreth it amongſt his benefits. For the want thereof is a curſe. Ier. 22. 19. *He* (viz. Iehoiakim) *ſhall be buried as an aſſe is buried, euen drawne and caſt foorth without the gates of Ieruſalem.* Therefore rather then Moſes ſhould bee vnburyed, the Lord himſelfe did bury him. Deut. 34. 5, 6. *Moſes the ſeruant of the Lord died in the land of Moab, according to the word of the Lord. And he buryed him in a valley in the land of Moab, ouer againſt Beth-peor, but no man knowes of his ſepulchre vnto this day.* IV. There is no dead carkaſe ſo lothſome as man is, the which both argueth the neceſsitie of buriall, and how ougly wee are in the ſight of God, by reaſon of ſinne. V. The body muſt riſe againe out of the earth, that it may be made a perpetuall manſion-houſe for the ſoule to dwell in. V I. The bodies of the faithfull are the temples of the holy Ghoſt, and therefore muſt riſe againe to glory. V I I. Buriall is a teſtimony of the loue and reuerence we beare to the deceaſed.

Theoph. *How ought a funerall to be ſolemnized?*

Theol. After an honeſt and ciuill manner:

ner: namely, agreeable to the nature, and credit as well of thoſe which remaine aliue, as them which are dead.

Theoph. *What concerneth the liuing?*

Theol. They muſt ſee that 1. Their mourning be moderate, and ſuch, as may well expreſſe their affection and loue to the party departed. Ioh. 11.34. *He ſaid, Where haue ye laid him? they anſwered, Lord come and ſee.* 35. *Then Ieſus wept. And* (verſe 36.) *the Iewes ſaid, Behold how he loued him.* 2. They muſt auoid ſuperſtition, and not ſurmize that funerall ceremonies are auaileable to the dead. Such are the rites of the Church of Rome; as to be buried in a Church, eſpecially vnder the altar, and in a Friars coole. 3. They ought to take heede of ſuperfluous pompe, and ſolemnities. For of all oſtentations of pride, that is moſt fooliſh, to be boaſting of a lothſome and a deformed corps. Eſa. 22.15,16. *Thus ſaith the Lord God of hoſtes, Goe, get thee to that treaſurer, to Shebnah the ſteward of the houſe, and ſay, What haſt thou to doe here? and whom haſt thou here? that thou ſhouldeſt here hewe thee out a ſepulchre, as he that heweth out his ſepulchre in an high place, or that graueth an habitation for himſelfe in a rocke.*

Theoph. *What duties belong to this commandement?*

Theol.

Theol. I. Before the vintage or harueſt we ought to permit any man, for the repreſſing of hunger, to gather grapes, or plucke of the eares of corn in the field. Deut. 23. 24, 25. *When thou commeſt into thy neighbours vineyard then thou mayeſt eate grapes at thy pleaſure, as much as thou wilt: but thou ſhalt put none in thy veſſell. When thou commeſt into thy neighbours corne, thou mayeſt plucke the eares with thine hand, but thou ſhalt not mooue a ſickle to thy neighbours corne.* Mat. 12. 1. *Ieſus went on the Sabbath day through the corne, and his Diſciples were an hungred, and began to plucke the eares of the corne, and to eate, &c.* II. In the vintage, and time of harueſt, we ought neither to leaue the trees naked of grapes, nor rake vp after the reaping, eares of corne: but leaue the after gatherings for the poore. Leuit. 23. 22. *When you reape the harueſt of your land, thou ſhalt not rid cleane the corners of thy field, when thou reapeſt: neither ſhalt thou make any after gathering of thy harueſt, but ſhalt leaue them vnto the poore, and to the ſtranger: I am the Lord your God.* Ruth 2. 8 *Goe to none other field to gather, neither go from hence, but abide here by my maydens.* 7. *So ſhe gleaned in the field vntil euening.*

Theoph. *What here muſt I do concerning the ſoule of my neighbour?*

Theol.

Theol. I. We must seek all meanes to win him to the profession of Christian religion. 1. Corint. 10. 33. *I pleased all men in all things, not seeking mine owne profit, but the profit of many, that they might be saued.* Hebr. 10. 24. *Let vs consider one another, to prouoke vnto loue, and to good workes.* II. Wee must liue amongst men without offence. 1. Cor. 10. 32. *Giue no offence neyther to the Iewes, nor to the Grecians, nor to the Church of God.* 1. Cor. 8. 13. *If meate offend my brother, I will eate no flesh while the world standeth, that I may not offend my brother.* III. The light of our good life, must bee as a lanterne, to direct the wayes of our neighbours. Act. 24. 14. *This I confesse vnto thee, that after the way (which they call heresie) so worship I the God of my fathers, beleeuing all things which are written in the Law & the prophets.* 15. *And haue hope towards God, that the resurrection of the dead, which they themselues looke for also shalbe both of iust and vniust.* 16. *And herein I endeauour my selfe to haue alway a cleere conscience toward God, and toward men.* IV. If our neighbours offend, we are to admonish him. 1. Theff. 5. 14. *We desire you, brethren, admonish them that are vnruly: comfort the feeble minded: beare with the weake: be patient towards all men.* V. If our neighbour runne the waies of Gods commaundement

(as Dauid ſpeaketh) we ought to encourage him in the ſame.

Theoph. *In the fourth place what may we referre to this commandement?*

Theol. Such things as appertaine to the peculiar preſeruation of euery ſeuerall mans life.

Theoph. *Which is the firſt?*

Theol. Recreation, which is an exercise ioyned with the feare of God, conuerſant in things indifferent, for the preſeruation of bodily ſtrength, and confirmation of the minde in holineſſe. Eccleſ. 2.2. *I ſaid of laughter, thou art mad, & of ioy, what is this that thou doeſt?* Eſa. 5.12. *The harpe, violl, timbrel, and pipe, and wine, are in their feaſts, but they regard not the worke of the Lord, neyther conſider the worke of his hands.* 1. Cor. 10.7. *Neyther be yee idolaters, as were ſome of them, as it is written: The people ſate downe to eate & drinke, and roſe vp to play.* Luk. 6. 25. *Woe be to you that laugh: for ye ſhall waile and weepe.* Deut. 12.7. *There ye ſhall eate before the Lord your God, and ye ſhall reioyce in all that ye put your hands vnto, both ye and your houſholdes, becauſe the Lord thy God hath bleſſed thee.*

Theoph. *What exerciſes doth God permit to this end?*

Theol. 1. Shooting. 2. Sam. 1.18. *He bade them*

them teach the children of Iudah to ſhoote, as it is written in the booke of Iaſher. 2. Muſicall conſort. Nehem.7. 67. *Beſides their ſeruants and maydes, which were ſeauen thouſand, three hundreth, and ſeauen and thirty: they had two hundreth and fiue and fourty ſinging men, and ſinging women.* 3. Putting forth of riddles. Iudg.14.12. *Sampſon ſaid vnto them, I will now put foorth a riddle vnto you: and if you can declare it me within ſeauen dayes of the feaſt, and finde it out, I will giue you thirty ſheetes and thirty change of garments,* 13. *And they anſwered him, Put foorth thy riddle that we may heare it.* 14. *And he ſaid vnto them, out of the eater came meate, and out of the ſtrong came ſweetneſſe: and they could not in three dayes expound the riddle.* 4. Hunting of wilde beaſts. Cant.2.15. *Take vs the foxes, the little foxes which deſtroy the vines: for our vines haue ſmall grapes.* 5. The ſearching out, or the contemplation of the workes of God. 1.King.4.33. *And he ſpake of trees from the cedar tree that is in Lebanon, euen vnto the hyſſop that ſpringeth out of the wall: he ſpake alſo of beaſts, and of foules, and of creeping things, and of fiſhes.*

Theoph. *What is the ſecond thing appertayning to the preſeruation of euery mans ſeuerall life?*

Theol. Phyſicke, the vſe whereof is holy,

if before the receit of it, a man craue remission of his sinnes, and repose his confidence onely vpon God, not vpon the meanes. Mat. 9. 2. *And lo, they brought vnto him a man sick of the palsie, lying on a bedde. And Iesus seeing their faith, said to the sick of the palsie, Sonne, be of good comfort, thy sinnes are forgiuen thee.* 6. *Then he said to the sicke of the palsie, Arise, take vp thy bed and walke to thine house.* Ioh. 5. 5. *A certaine man was there, which had bin diseased eight and thirty yeares.* 8. *Iesus said vnto him, Take vp thy bed, and walke.* 14. *After that Iesus found him in the Temple, and said vnto him. Beholde, thou art made whole; sinne no more, lest a worse thing come vnto thee.* 2. Chron. 16. 12. *And Asa in the nine and thirtieth yeare of his reigne was diseased in his feete, and his disease was extreame: yet he sought not to the Lord in his disease, but to the Physitians.*

Theoph. *And what is the third?*

Theol. Auoiding of an iniury, offered by some priuate person: this, if it be against an vnruly and an vnstaied aduersary, and the defence be faultlesse, is very lawfull, and is so farre from a priuate reuenge, that it is to bee accounted a iust defence. The defence is then faultlesse, when a man doth so assault his aduersary, as that hee neyther purposeth his owne reuenge, or his enemies hurt, but onely

onely his alone safety from that imminent danger.

Theoph. *Whether may a man flie then in the plague time?*

Theol. Such as bee hindered by their calling, may not; as Magistrates, and Pastours, hauing charge of soules.

Theoph. *What reason haue you why free men not bounden by calling may flie?*

Theol. I. A man may prouide for his owne safety, if it bee not to the hinderance of another. II. A man may flie warres, famine, flouds, fire, and other such dangers: therefore the plague. III. There is lesse danger of sickneſſe, the more the multitude of people is diminished.

Theoph. *But to flie is a token of distrust.*

Theoph. This diffidence is no fault of the fact, but of the person.

Theol. But it is offensiue.

Theol. The offence is giuen, not taken.

Theoph. *But to flie, is to forsake our neighbour against the rule of charity.*

Theol. It is not, if kinsfolke and magistrates be present.

Theoph. *But men are to visite the sicke by Gods appointment?*

Theol. Lepers were excepted among the Iewes: and so likewise they in these dayes

which are infected with a diſeaſe, anſwerable to the leproſie, namely, if it bee dangerouſly contagious.

CHAP. XXVI.

Of the ſeauenth Commandement.

Theoph. *What is ſhewed in this ſeauenth Commandement?*

Theol. How wee may preſerue the chaſtity of our ſelues, and of our neighbour.

Theoph. *Repeate the words?*

Theol. Thou ſhalt not commit adultery?

The Reſolution.

Theoph. *What meane you by adultery?*

Theol. To commit adultery, ſignifieth as much, as to doe any thing, what way ſoeuer, whereby the chaſtity of our ſelues, or our neighbours may be ſtained. Mat. 5. 28.

Theoph. *Which is the negatiue part of this commandement?*

Theol. Thou ſhalt no way either hurt, or hinder thy neighbours chaſtity.

Theoph.

Theoph. *Which is the first sinne in this place prohibited?*

Theol. The lust of the heart, or the euill concupiscence of the flesh. Mat. 5. 28 *I say vnto you, Whosoeuer looketh on a woman to lust after her, he hath already committed adultery with her in his heart.* Col. 3. 5. *Mortifie your members which are on earth: fornication, vncleanes, the inordinate affection, euill concupiscence.*

Theoph. *Which is the second?*

Theol. Burning in the flesh, which is an inward feruency of lust, whereby the godly motions of the heart are hindered, ouerwhelmed; and, as it were, with contrary fire, burnt vp. 1. Cor. 7. 9. *If they cannot abstaine, let them marry: for it is better to marry then to burne.*

Theoph. *Which is the third?*

Theol. Strange pleasures about generation, prohibited in the word of God.

Theoph. *Repeate I pray you those strange pleasures about generation, forbidden in this commandement?*

Theol. I will, marke them, they are these: I. With beasts. Leuit. 18. 23. *Thou shalt not bee with any beast, to be defiled therewith, neyther shall any woman stand before a beast, to lie downe thereto: for it is an abomination.* II. With the diuell, as witches do by their own confession.

For why ſhould not a ſpirit as well haue ſociety with a witch, as to eate meate. III. With one of the ſame ſexe. Leuit. 28. 22. *Thou ſhalt not lie with the male, as one lieth with a woman: for it is abomination.* This is a ſinne, which they commit, whom God hath giuen ouer into a reprobate ſenſe. Rom. 1. 26. *For this cauſe God gaue them vpto vile affections: for euen their women did change their naturall vſe into that which is againſt nature.* 27. *And the men left the naturall vſe of the woman, and burned in their luſts one towards another, and man with man wrought filthineſſe.* It was the ſinne of Sodome. Gen. 19. where it was ſo common, that to this day it is tearmed Sodome. IV. With ſuch as be within the degrees of conſanguinity or affinity, prohibited in the word of God. Leuitic. 18. 6. *None ſhall come neere to any of the kindred of his fleſh, to vncouer her ſhame, I am the Lord.* V. With vnmarried perſons: and this ſinne is tearmed fornication. Deut. 22. 28. *If any man finde a maide that is not betrothed, and take her and lie with her, and they be found.* 29. *Then the man that lay with her, ſhall giue vnto the maydes father fifty ſhekels of ſiluer: and ſhe ſhall be his wife, becauſe he hath humbled her: he cannot put her away al his life.* 1. Cor. 10. 8. *Neither let vs commit fornication, as ſome of them committed fornication,*

cation, & fell in one day one and twenty thouſand.
VI. With thoſe, whereof one is married, or at the leaſt betrothed. This ſinne is called *adultery*: and God hath inflicted by his word the ſame puniſhment vpon them, which commit this ſinne, after they bee betrothed, as he doth vpon ſuch as are already married. Deut. 22. 22. *If a man be found lying with a woman married to a man, then they ſhall die euen both twain: to wit, the man that lay with the wife, and the wife: ſo thou ſhalt put away euil from Iſrael.* 23. *If a mayde be betrothed to an husband, and a man finde her in the towne and lie with her.* 24. *Then ſhall ye bring them both out vnto the gates of the ſame city, and ſhall ſtone them to death with ſtones.* This is a marueilous great ſinne, as may appeare, in that it is the puniſhment of idolatry. Rom. 2. 23. *They turned the glory of the vncorruptible God, to the ſimilitude of the image of a corruptible man, &c.* 24. *Wherefore God gaue them vp vnto their hearts luſts, vnto vncleanneſſe.* Yea, this ſinne is more hainous then theft. Prou. 6. 30. *Men doe not deſpiſe a theefe, when he ſtealeth to ſatisfie his ſoule when he is hungry.* 32. *But hee that committeth adultery with a woman is deſtitute of vnderſtanding: he that doth it, deſtroyeth his owne ſoule.* Againe, the adulterer breaketh the couenant of marriage, which is Gods couenant.

couenant. Prou. 2. 17. *Which forſaketh the guide of her youth, and forgetteth the couenant of her God.* Adulterers diſhoneſt their owne bodies. 1. Cor. 6. 18. *Flee fornication, euery ſinne that a man doth, is without the body: but he that committeth fornication, ſinneth againſt his owne body.* And bereaue their neighbours of a great and vnrecouerable benefite: namely, of chaſtity. As for the children, which are begotten in this ſort, they are ſhut out from that preheminence, which they otherwiſe might obtaine in the congregation. Deut. 23. 2. *A baſtard ſhall not enter into the Congregation of the Lord: euen to his tenth generation ſhall he not enter into the congregation of the Lord.* He maketh his family a ſtewes, as appeareth in *Dauid*, whoſe adultery was puniſhed by *Abſoloms* lying with his fathers concubines. 2. Sam. 16. 21. *Achitophel ſaid to Abſolom, Goe to thy fathers concubines, which he hath left to keepe the houſe.* Iob 31. 9. *If mine heart haue bin deceiued by a woman, or if I haue laid wait at the doore of my neighbor: let my wife grind vnto another man: and let other men bowe downe vpon her.* Mans poſterity feeleth the ſmart of this ſinne. Iob 31. 12. *This* (adultery) *is a fire that ſhall deuoure to deſtruction, and which ſhall roote out all mine encreaſe.* To conclude, though this ſinne bee committed ne-

uer

uer ſo cloſely, yet God will reueale it. Num. 5. from the 12. verſe to the 23. And it vſually hath one of theſe two, as companions: namely, dulneſſe of heart, or a marueilous horrour of conſcience. Hoſe. 4. 11. *Whoredome and wine, take away their heart.*

As for the Patriarkes Polygamie, or marrying of many wiues, albeit it cannot bee defended, yet it may bee excuſed: eyther becauſe it ſerued to the enlarging of the number of mankinde, when there were but few: or at the leaſt, to the propagation of the Church of God. VII. With man and wife. They abuſe their liberty, if they know each other ſo long as the woman is in her flowers. Ezek. 22. 10. *In thee haue they diſcouered their fathers ſhame: in thee haue they vexed her that was polluted in her flowers.* Leuit. 18. 19. *Thou ſhalt not go vnto a woman to vncouer her ſhame, as long as ſhe is put apart for her diſeaſe.* Ezek. 8. 6. *If a man hath not lien with a menſtruous woman.* Ambroſ. lib. de Philoſ. which Auguſtine citeth. lib. 2. contr. Iulian. ſaith, that hee committeth adultery with his wife, who in the vſe of wedlocke hath neyther regard of ſeemelineſſe, nor honeſty. Hierome in his 1. booke, contra Iulianum, ſaith: A wiſe man ought to rule his wife in iudgement, not in affection. Hee will not giue the bridle vnto

head-

headstrong pleasure, nor headily company with his wife. Nothing (saith hee) is more shameleſſe, then to make a ſtrumpet of his wife. VIII. Nocturnall pollutions, which ariſe of immoderate diet, or vnchaſt cogitations, going before in the day. Deut. 23. 10. Onans ſinne (Gen. 38. 8.) was not much vnlike theſe.

Theoph. *Which is the fourth ſinne here prohibited?*

Theol. Effeminate wantonneſſe, whereby occaſions are ſought to ſtirre vp luſt. Gal. 5. 19. *The works of the fleſh are manifeſt, which are adultery, fornication, vncleannes, wantonnes.*

Theoph. *Acquaint me with ſinnes of this kinde, that I may auoid them?*

Theol. 1. Eyes full of adultery. 2. Pet. 2. 14. *Hauing eyes full of adultery, and that cannot ceaſe to ſinne.* 2. Idleneſſe. 2. Sam. 11. 2. *When it was euening tide, Dauid aroſe out of his bed, and walked vpon the roofe of the Kings pallace: & from the roofe he ſaw a woman waſhing her ſelfe: and the woman was very beautifull to looke vpon.* 3. *And Dauid ſent & inquired what woman it was: and one ſaid, Is not this Bethſheba the daughter of Eliam, wife to Vriah the Hittite? Then Dauid ſent meſſengers, and toke her away: and ſhe came vnto him, and he lay with her.* 3. Riotous and laſciuious attire. 1.

Tim.

Tim. 2. 9. *The women ſhall aray themſelues in comely apparell. with ſhamefaſtneſſe and modeſty, not with broydered haire, or gold, or pearles, or coſtly apparell, but (as becommeth women that profeſſe the feare of God) with good workes.* Eſay. 3. 16. *Becauſe the daughters of Zion are hauty, and walke with ſtretched out neckes, and with wandring eies, walking and minſing as they goe, and making a tinkling with their feete.* 17. *Therefore ſhall the Lord make the heads of the daughters of Zion bald, and the Lord ſhall diſcouer their ſecret parts.* 18. *In that day ſhall the Lord take away the ornament of the ſlippers, & the caules, and the round tyres.* 19. *The ſweete balles, and the bracelets, and the bonnets.* 20. *The tyres of the head, and the ſloppes, and the headbands, and the tablets, and the earings,* 21. *The rings and the mufflers.* 22. *The coſtly apparell and the vayles, and the wimples, and the criſping pinnes.* 23. *And the glaſſes, and the fine linnen, and the hoodes, and the launes.*

Theoph. *Why are the Prophets ſo ſharpe againſt exceſſiue and wanton apparell?*

Theol. This is. I. A lauiſh and prodigall waſting of the benefits of God, which might well be employed vpon better vſes. II. It is a teſtimony, and, as it were, the cogniſance or enſigne of pride, whereby a man would haue

haue himselfe in greater reputation, then another. III. It is a note of great idleneſſe and ſlouthfulneſſe. For commonly ſuch as beſtow much time in tricking and trimming themſelues vp, doe quite neglect other buſineſſe, and of all things, cannot away with paines. IV. It argueth leuity, in deuiſing euery day ſome new faſhion, or imitating that, which others deuiſe. V. It maketh a confuſion of ſuch degrees and callings, as God hath ordained, wheu as men of inferiour degree and calling, cannot bee by their attyre, diſcerned from men of higher eſtate.

Theoph. *And which is the fourth occaſion to ſtirre vp luſt?*

Theol. 4. Fulneſſe of bread and meate, which prouoke luſt. Ezech. 16.45. *This was the iniquity of thy ſiſter Sodom, pride, fulneſſe of bread, and idleneſſe was in her, & in her daughters.* Luk. 16.19. *There was a certaine rich man, which was clothed in purple and fine linnen and fared well and delicately euery day,* Rom. 13.13. *Walke honeſtly, as in the day time, not in gluttony and in drunkenneſſe, neyther in chambring and wantonneſſe.*

Theoph. *Which is the fourth?*

Theol. 5. Corrupt, diſhoneſt, and vnſeemely talke. 1. Cor. 15.33. *Erre not, euill talke corrupteth good manners.* Such are vaine loue-

ſongs,

ſongs. ballades, enterludes, and amorous bookes. This is the thing wee are carefully to ſhunne, in the reading of Poets, yet ſo, as mariners doe in nauigation, who forſake not the ſea, but decline and flie from the rockes.

Theoph. *Which is the ſixth?*

Theol. Laſciuious repreſentation of loue matters, in playes and comedies. Eph. 5. 3. 4. *Fornication, and al vncleanneſſe, let it not once be named among you, as it becommeth Saints, neyther filthines, nor fooliſh talking, neyther ieſting, which are things not comely.*

Theoph. *Which is the ſeauenth?*

Theol. Vndecent and vnſeemely pictures. 1. Theſſ. 5. 22. *Abſteine from all appearance of euill.*

Theoph. *Which is the eighth?*

Theol. Laſciuious dancing of man and woman together. *Mark. 6. 22. The daughter of the ſame Herodias came in and daunced, and pleaſed Herod, &c.*

Theoph. *And which is the ninth?*

Theol. Company with effeminate perſons. Prou. 7. 25. *Let not thine heart decline to her waies: wander thou not in her paths.*

Theoph. *Which is the laſt ſinne heere diſallowed?*

Theol. To appoint ſome light or ſheete-puniſhment for adultery, ſuch as that Romiſh

miſh Synagogue doth. For this is nothing els, but to open a gappe for other leud perſons, to runne headlong into the like impiety.

Theoph. *Now come to the affirmatiue part of this commandement, what is it?*

Theol. Thou ſhalt preſerue the chaſtity of thy neighbour.

Theoph. *What is the chaſtity?*

Theol. The purity of ſoule and body, as much as belongeth to generation.

Theoph. *How is the mind chaſt?*

Theol. When it is free, or at the leaſt freed from fleſhly concupiſcence.

Theoph. *How is the body chaſt?*

Theol. When it putteth not in execution, the concupiſcences of the fleſh. 1. Theſſ. 4.3. *This is the will of God, euen your ſanctification, and that ye ſhould abſteine from fornication.* 4. *That euery one of you ſhould know, how to poſſeſſe his veſſell in holineſſe and honour.* 5. *And not in the luſt of concupiſcence, euen as the Gentiles, which know not God.* 1. Cor. 7.34. *The vnmaried woman careth for the things of the Lord, that ſhe may be holy both in body and ſpirit.*

Theoph.

Theoph. *Which are the ſpeciall vertues which preſerue chaſtity?*

Theol. Modeſtie, and Sobrietie.

Theoph. *What is Modeſtie?*

Theol. A vertue which keepeth in each worke an holy *decorum*, or comelineſſe.

Theoph. *Wherein is it ſeene?*

Theol I. In the countenance and eyes, namely, when they neither expreſſe, nor excite the concupiſcence of the heart. Iob 31. 1. *I made a couenant with mine eye, why then ſhould I thinke on a maid?* Gen. 24. 64. *Rebekah lift vp her eyes, and when ſhee ſaw Izhak, ſhee lighted downe from the camell.* 65. *So ſhee tooke a vayle, and couered her face.* Prou. 7. 13. *Shee caught him, and kiſſed him, and with an impudent face ſaid vnto him, &c.*

Theoph. *Wherein ſecondly?*

Theol. In words: when a mans talke is decent, in ſpeaking of ſuch things, we cannot but be aſhamed of. Gen. 4. 1. *Then Adam knew Heuah his wife: who, &c.* Pſal. 51. 1. *A Pſalme of Dauid, when the Prophet Nathan came vnto him, after hee had gone in to Bethſheba.* Eſa. 7. 20. *In that day ſhall the Lord ſhaue with a raſor that is hired, euen by them beyond the Riuer, by the King of Aſſhur, the head and the haire of the feete, and it ſhall conſume the beard.* Iudg. 3. 24. *When he was gone out, his ſer-*

uants came: who seeing that the doores of the parlar were shut, they said, Surely he easeth his feete, (that is, he doth his easement) *in his sommer chamber.* And note againe, that a mans talke must be little and submisse. Math. 12.19. *Behold my seruant whom I haue chosen, he shall not striue, nor crie, neither shall any man heare his voyce in the streetes.* Prou. 10.19. *In many words there cannot want iniquitie: but he that refraineth his lips, is wise.* And for a woman, it is a note of a strumpet to be a giglot, and loud-tongued. Prou. 7. 11. *Shee is babbling and loude.*

Theoph. *Wherein is the third?*

Theol. In Apparell, in which we must obserue an holy comelinesse. Tit. 2. 3. *The elder woman must be of such behauiour, as becommeth holinesse.*

Theoph. *What is Holy comelinesse?*

Theol. That which expresseth to the eye the sinceritie, that is, the godlinesse, temperance, and grauitie, either of man or woman.

Theoph. *That this decencie may better appeare, repeate I pray you the ends of apparell?*

Theol. 1. Necessitie, to the end that our bodies may bee defended against the extremity of parching heate, and pinching cold. 2. Honestie, that that deformity of our

naked

naked bodies might bee couered, which immediately followed the tranſgreſsion of our firſt parents. 3. Commodity, whereby men, as their calling, worke, and trade of life is different, ſo doe they apparell themſelues: and hence it is, that ſome apparell is more decent for certaine eſtates of men, then other. 4. Frugality, when a mans attyre is proportionable to his ability and calling. 5. Diſtinction of perſons, as of ſexe, ages, offices, times, and actions. For a man hath his ſet attyre, a woman hers, a young man apparrelled on this faſhion, an olde man on that. And therefore it is vnſeemely for a man to put on a womans apparrell, or a woman the mans. Deut. 22. 5. *The woman ſhall not weare that which pertaineth to the man, neyther ſhall a man put on womans rayment: for all that doe ſo, are an abomination to the Lord thy God.*

Theoph. *What apparell then muſt people weare?*

Theol. To ſet downe preciſely out of Gods word, what apparell is decent, is very hard: wherefore in this caſe, the iudgement and practiſe of modeſt, graue, and ſyncere men, in euery particular eſtate, is moſt to bee followed, and men muſt rather keepe too much within the bounds of meaſure, then to ſteppe one foote without the precinctes.

Theoph. *And for modesty sake what care must be had concerning the purging of the excrements of nature?*

Theol. That they be cast forth in to some separate and close place, and there also covered. Deut. 23. 14 *Thou shalt haue a place without the hoste, whether thou shalt resort.* 13. *And thou shalt haue a paddle among thy weapons, and when thou wouldest sit downe without, thou shalt digge therewith, and returning, thou shalt couer thine excrements.* 14. *For the Lord thy God walketh in the middes of the campe to deliuer thee: therefore thine host shall be holy, that he see no filthy thing in thee, and turne away from thee.* 1. Sam. 24. 4. *And he came to the sheepe-cotes by the way, where there was a caue, and Saul went in to couer his feete.*

Theoph. *You haue spoken of modesty, what is Sobriety?*

Theol. A vertue, which concerneth the vsage of our diet in holinesse.

Theoph. *For the better obseruation hereof, what rules must I obserue?*

Theol. I. The chiefest at the banket, let him consecrate the meats to God, by saying grace. 1. Sam. 9. 13. *The people will not eate, till he* (that is, Samuel) *come, because he will blesse the sacrifice, and then eate they, that be bidden to the feast.* Mark. 6. 39. *He commanded them to make*

make them all ſit downe by companyes, vpon the graſſe, &c. 41. *And he tooke the fiue loaues and two fiſhes, and looked vp to heauen, and gaue thankes.* Act. 27. 35 *When he had thus ſaid, he* (that is, Paul) *gaue thankes in the preſence of them all, and when he had broken bread, he began to eate.* II. It is lawfull to furniſh a table with ſtore of diſhes, not onely for neceſsity, but alſo for the good entertainement of a friend, and for delight. Luk. 5. 29. *Leui made him* (that is, Ieſus) *a great feaſt in his owne houſe, where there was a great company of Publicanes, and of other that ſate at table with him.* Pſal. 104. 15. *He giueth wine that maketh glad the heart of man, and oyle to make the face ſhine, and bread that ſtrengtheneth mans heart.* Ioh. 12. 2. *There they made him a ſupper, and Martha ſerued, but Lazarus was one of them that ſate at table with him.* 3. *Then tooke Mary a pound of oyntment of Spikenard, very coſtly, and annointed Ieſus feete.* III. Chooſe the lower roome at a banquet, and rather then bee troubleſome, ſit as the maſter of the feaſt aſsigneth thee. Luk. 14. 7. *He ſpake a parable to the gueſts, when he marked how they choſe out chiefe roomes, and ſaid.* 8. *When thou ſhalt be bidden of any man to a wedding, ſet not thy ſelfe downe in the chiefeſt place, leaſt a more honourable man then thou be bidden of him.* 9. *And he*

that bade both him and thee, come and ſay, Giue this man roome. 10. *But goe and ſit downe in the loweſt roome, that when he that bade thee, commeth, he may ſay vnto thee, friend, ſit vp higher.* Prou. 25. 5. *Stand not in the place of great men, &c.* IV. Man muſt eate at due times, not at vnſeaſonable houres. Eccleſ. 10. 16. *Woe to thee, O land, when thy Princes eate in the morning.* 17. *Bleſſed art thou, O land, whoſe Princes eate in time.* V. Man muſt eate and drinke moderately, ſo that the body may receiue ſtrength thereby, and the ſoule bee more freſh and liuely, to performe the actions of godlineſſe. Luk. 21. 34. *Take heede to your ſelues, leaſt at any time your hearts be oppreſſed with ſurfetting and drunkennes.* Pro. 23. 29. *To whom is woe? &c. Euen to them that tarry long at Wine, to them that goe and ſeeke mixt Wine.* 31. *Looke not thou vpon the Wine when it is red, and when it ſheweth his colour in the cuppe, and goeth downe pleaſantly, &c.* Prou. 25. 16. *If thou haſt found hony, eate that is ſufficient for thee, leaſt thou be ouerfull, and vomit.* Prou. 31. 4. *It is not for Kings to drinke wine, nor for Princes ſtrong drinke.* 5. *Leaſt he drinke and forget the decree, and change the iudgement of all the children of affliction.* VI. Wee muſt then eſpecially regard theſe things, when wee eate at great mens tables. Prou. 23. 1. *When thou ſitteſt to*

eate

eate with a ruler, conſider diligently what is before thee. 2. Put the knife to thy throat, if thou be a man giuen to thine appetite. 3. Be not deſirous of his daintie meats: for it is a deceiueable meate. VII. Godly mirth at meate is tollerable. Act. 2. 46. *They did eate their meate together with gladneſſe and ſingleneſſe of heart.* VIII. Table talke (according as occaſion of talke is offered) muſt be ſuch as may edifie. Such was Chriſts talke at the Phariſies table. Luk. 14. from the 1. verſ. to the 16. verſe, IX. See that after the banquet ended, the broken meate be not loſt, but reſerued. Ioh. 6. 12. *When they were ſatisfied, he ſaid vnto his Diſciples, Gather vp the broken meate which remaineth, that nothing bee loſt.* X. At a feaſt leaue ſomewhat. Ruth. 2. 14. *She did eate, and was ſufficed, and left thereof.*

Theoph. *You haue told me the vertues which perfect chaſtitie, now I would faine know the kinds of Chaſtity?*

Theol. Chaſtitie is double: one of ſingle life, another in wedlocke.

Theoph. *What muſt ſingle perſons performe?*

Theol. They that are ſingle, muſt I. with great care keepe their affections, and bodies in holineſſe. Pſal. 119. 9. *How ſhall a yong man purge his waies! by directing the ſame after thy word.* 1. Ioh. 2. 13. *I write vnto you fathers,*

becauſe ye haue knowne him, that is from the beginning, I write vnto you young men, becauſe ye haue ouercome that wicked one. 14. *I write vnto you babes, becauſe ye haue knowne the father.* Eccles. 12. 1. *Remember thy Creator, in the daies of thy youth, whiles the euil daies come not, nor the yeeres approch, wherein thou ſhalt ſay, I haue no pleaſure in them.* II. They muſt faſt often. 1. Cor. 9. 27. *I beate downe my bodie, and bring it into ſubiection, leaſt by any meanes, after I haue preached to others, I my ſelfe ſhould be reprooued.* III. They muſt take heede they burne not in luſt: for, 1. Corinth 7. 9. *It is better to marry then to burne.*

Theoph. *What is chaſtitie in wedlocke?*

Theol. When the holy and pure vſe of wedlocke is obſerued. Heb. 13. 4. *Marriage is honourable among all, and the bed vndefiled: but whoremongers and adulterers God will iudge.*

Theoph. *How may men preſerue puritie in wedlocke?*

Theol To preſerue purity in wedlocke, theſe cautions are profitable: I. Contracts muſt be in the Lord, and with the faithfull onely. Malach. 2. 11. *Iudah hath tranſgreſſed, and an abomination is committed in Iſrael, and in Ieruſalem for Iudah hath defiled the holineſſe of the Lord, which he loued, and hath married the daughter of a ſtrange god.* 1. Cor. 7. 39.

If

If her husband be dead, ſhe is at liberty to marry with whom ſhe will, only in the Lord. II. Both parties muſt ſeparate themſelues in the time of a womans diſeaſe, and at appointed faſts. Ezech. 18. 6. 1. Cor. 7. 5. *Defraud not one another, except it be with conſent for a time, that ye may giue your ſelues to faſting and prayer, and againe come together, that Satan tempt you not for your incontinencie.* III. Wedlocke muſt bee vſed rather to ſuppreſſe, then to ſatisfie that corrupt concupiſcence of the fleſh, and eſpecially to inlarge the Church of God. Rom. 13. 14. *Put on the Lord Ieſus Chriſt, and take not care of the fleſh, to ſatisfie the luſts thereof.* IV. It muſt be vſed with prayer and thankſgiuing. 1. Tim. 4. 3, 4.

CHAP. XXVII.

Of the eighth Commandement.

Theoph. *What doth this eighth commandement concerne?*

Theol. The preſeruation of our neighbours goods.

Theoph. *Which is the eighth Commandement?*

Theol.

Theol. Thou ſhalt not ſteale.

The Reſolution.

Theoph. *What is meant by this word* ſteale?

Theol. To ſteale, is properly to conuey any thing cloſely from another. Gen. 31. 20. *Iacob ſtole away the heart of Laban the Aramite.* And in this place it ſignifieth generally, to wiſh that which is another mans, to get it by fraud, and any way to impaire his wealth.

Theoph. *Which is the negatiue part?*

Theol. Thou ſhalt neither bee wanting to preſerue, nor a meanes to hinder or hurt thy neighbours goods.

Theoph. *Which is the firſt ſinne here forbidden?*

Theol. Inordinate liuing, whether it bee in no ſet calling, or idlely, wherein by neglecting their duties, ſuch perſons miſpend their time, goods, and reuenues. 2. Theſſ. 2. 11. *Wee heare that there are ſome among you, which walke inordinately, & worke not at all, but*

are

are buſie bodies. Gen. 3.9. *In the ſweate of thy browes ſhalt thou eate thy bread, till thou returne to the earth.* 1. Tim. 5.8. *If there be any that prouideth not for his owne, eſpecially for them of his houſholde, he denyeth the fayth, and is worſe then an infidell.*

Theoph. *Which is the ſecond?*

Theol. Vniuſt dealing, the which is either in heart, or deede.

Theoph. *Vniuſt dealing in heart, how is it named?*

Theol. Couetouſneſſe. Matth. 15.19. *Out of the heart come euill thoughts, murthers, adulteries, fornications, thefts, &c.* And this couetouſneſſe is idolatry. Eph. 5.5. *We know that no couetous perſon, which is an idolater, ſhall enter into the kingdome of Chriſt, and of God.* Yea it is the very root of all euill. 1. Tim. 6.9. *The loue of money is the root of all euill, which whileſt ſome luſted after, they erred from the faith, and pierced themſelues through with many ſorowes.*

Theoph. *What is vniuſt dealing in deede?*

Theol. It is either in bargaining, or out of bargaining. And vniuſt dealing in bargaining, hath many branches. 1. Theſſ. 4. 6. *Let no man oppreſſe, or deceiue his neighbour in a bargaine: for God is the auenger of ſuch things.*

Theoph. *Which are the branches of this cured, though fruitfull tree?*

Theol.

Theol. To sell, or bargaine for that which is not saleable.

Theoph. *Repeat Sir the branches of this kind.*

Theol. I. The gift of the holy Ghost which cannot be bought with money. Act. 8.18. *When Simon saw, that through laying of the Apostles hands, the holy Ghost was giuen, he offered them mony.* 19. *Saying, giue me also this power, that on whomsoeuer I lay the hands, he may receiue the holy Ghost.* 20. *Then Peter said vnto him. Thy money perish with thee, because thou thinkest that the gift of God may be obtained with money.* II. Church goods are not saleable. Therefore it is not to bee allowed for men to sell or alienate them from the Church. Prou. 20. 25. *It is destruction for a man to deuoure that which is sanctified, and after the vowes to inquire.* Malach. 3.8. Church goods are the possession of the Lord. III. Whatsoeuer is vnprofitable eyther to the Church, or common-weale, must not be solde.

Theoph. *Which is the second branch?*

Theol. All coloured forgery and deceite in bargaining. Luk. 19.8. *Zacheus stood forth, and said vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore: and if I haue taken ought from any man by forged cauillation, I restore it foure-folde.*

Theoph.

Theoph. *How is this deceit vſed?*

Theol. I. When men ſell that which is counterfeit, for good: as copper for golde, and mingle any wares badde with good, making ſhew only of the good. Amos 8.4,5,6. *Heare this, ye that ſwallow vp the poore, ſaying, when will the new moneth be gone, &c. that we may ſell the refuſe of the wheate.* II. When men falſifie meaſures and weights. Deut.25. 13. *Thou ſhalt not haue in thy bagge two manner of weights, a great & a ſmall.* 14. *But thou ſhalt haue a right and a iuſt weight: a perfit and a iuſt meaſure ſhalt thou haue.* Leuit.12. 35. *Ye ſhall not doe vniuſtly in iudgement, in line, in weight, or in meaſure.* 36. *Ye ſhall haue iuſt ballances, true weights, a true Epha, and a true Hin.* Amos 8.4. *Heare this, ye that ſay, When will the Sabbath be gone, that we may ſell corne, and make the Epha ſmall, and the ſhekel great, and falſifie the weight by deceit.*

Theoph. *Which is the third branch?*

Theol. When the buyer concealeth the goodneſſe of the thing, or the ſeller the faults of it, and blindfoldeth the truth with counterfeit ſpeeches. Matth.7. 12. *Whatſoeuer ye would that men ſhould doe to you, euen ſo doe to them: for this is the Law & the Prophets.* Prou.20.14. *It is naught, it is naught, ſaith the buyer: but when he is gone apart, he boaſteth.*

Theoph.

Theoph. *Which is the fourth branch?*

Theol. When in buying and ſelling the people are oppreſſed.

Theoph. *How is this?*

Theol. 1. When the iuſt price of things is raiſed. For in bargaining, it is not lawful to purſe one penny, without the giuing of a penny-worth. 2. Sale vpon a ſette day, which is, when day is giuen, that the price may bee inhanced. For what is this, I pray you, but to ſell time, and to take more of our neighbour then right? 3. To ingroſſe, which is to buy vp all of one commodity into thine owne hands, that when no other hath any of the ſame, thou maieſt ſell it at thine owne price. 4. To become bankerupt, that thou mayeſt bee enriched by the damages, and goods of other men. 5. Not to reſtore that, which was lent to one, pledged to him, or found by him. Ezech. 18. 7. *Neither hath oppreſſed any, but hath reſtored the pledge to his debter: hee that hath ſpoyled none by violence, &c.* 6. To delay any kinde of reſtitution, from one day to another. Prou. 3. 28. *Say not to thy neighbour, Depart, & come againe, to morrow I will pay you, when thou maieſt doe it then.* Pſal. 37. 21 *The wicked man borroweth, and paieth not againe, but the righteous is mercifull, and lendeth.* 7. To practiſe

vſury.

vſurie. Pſal. 15. 5. *Which hath not put his money to vſurie.* Exod. 22. 25. *If thou lendeſt money to my people, to the poore man which dwelleth with thee, be it not to him as an vſurer, lay not vſurie vpon him.*

Theoph. *What is vſurie?*

Theol. Againe exacted by couenant, aboue the principall, onely in lue, and recompence of the lending of it. Vſury being conſidered as it is thus deſcribed, is quite contrarie to Gods word, and may very fitly bee tearmed biting lucre. Exod. 22. 14. *If any man hath borrowed any thing of another, whatſoeuer is hurt or dyeth, if the owner of the thing be not preſent, let him be recompenced.* 15. *If he be preſent, recompenſe him not: if it be hired for a price, it is ſold for the ſame price.* Ezech. 18. 8. *He hath not giuen to vſurie, neither hath taken increaſe.* 2. Cor. 8. 13. *Neither is it, that other men ſhould be eaſed, and you grieued.* 14. *But vpon like condition at this time, your abundance ſupplieth their lacke, that alſo their abundance may bee for your lacke: that there may be equalitie.* And this vſurie, poſitiue lawes doe onely reſtraine, but not allow.

Theoph. *Is it not lawfull to take at ſome time aboue the principall?*

Theol. Yes ſurely, with theſe conditions: I. If a man take heede that hee exact nothing,

thing, but that which his debter can get by good and lawfull meanes. II. He may not take more then the gaine, nay not all the gaine, nor that part of the gaine which driketh vp the liuing of him that vseth the money. III. He must sometimes be so farre from taking gaine, that he must not require the principall, if his debter be by inevitable and iust casualties brought behinde, and it be also plaine that he could not make, no not by great diligence, any commoditie of the money borrowed.

Theoph. *What be the reasons why a man may sometimes take aboue the principall?*

Theol. 1. That which the debter may giue, hauing himselfe an honest gaine besides, and no man any waies endomaged, that the creditor may safely receiue. 2. It is conuenient, that he, which hath money lent him, and gaineth by it, should shew all possible gratitude to him, by whose goods hee is enriched. 3. It is often for the benefite of the creditor, to haue the goods in his owne hands, which he lent.

Theoph. *Money is not fruitfull, therefore it is vnlawfull to receiue more then we lent out.*

Theol. Albeit money in it selfe bee not fruitfull, yet it is made very fruitfull by the borrowers good vse, as ground is, which is not

not fruitfull, except it be tilled.

Theoph. *Which is the laſt branch of this ſinfull tree?*

Theol. When a man detaineth the labourers wages. Iam. 5.4. *Behold, the hire of the labourers (which haue reaped your fields, which is of you kept backe by fraud) crieth, and the cries of them which haue reaped, are entred into the eares of the Lord of hoſtes.*

Theoph. *As you haue ſhewed me of vniuſt dealing in bargaining, ſo tell me how manifolde is vniuſt dealing out of bargaining?*

Theol. They are theſe: I. To pronounce falſe ſentence or iudgement for a reward, either proffered, or promiſed. Eſa. 1.23. *Thy princes are rebellious, and companions of theeues: euery one loueth gifts, & followes after rewards: they iudge not the fatherleſſe, neither doth the widdowes cauſe come before them.* This is the Lawyers and Iudges ſinne. II. To feede, or clothe ſtout and luſty rogues or beggers. 2. Theſſ. 3. 10. *When we were with you, we inioyned you this, that if any would not labour, the ſame ſhould not eate.* What then, thinke you, muſt thoſe licenced rogues, and beggars by authoritie, I meane, all idle Monkes, and Abby-lubbers haue? Socrates in the Tripartite hiſtorie, ſaith plainly, that *that Monke which laboureth not with his hands, is no*

better then a thiefe.. III. Gaming for money and gaine. For thou maiest not enrich thy selfe by impouerishing thy brother. This gaming is worse farre then vsury, and in a short while will more enrich a man. IV. To get money by vnlawfull artes: such are Magicke, Iudiciall Astrologie, Stage-players, and such like. Eph.4.28. *Let him that hath stollen, steale no more, but rather let him labour, working with his owne hands the thing that is good, that he may giue vnto him that hath need.* Deut.18.11. Eph.5.3.1. Thess.5.22. *Abstaine from all appearance of euill.* V. To filch or pilfer the least pinne, or point from another. Mark.10.19. *Thou shalt not steale, thou shalt not hurt any man.* Rom.3.8. *And (as we are blamed, and as some affirme that we say) why do we not euill, that good may come therof: whose damnation is iust.* VI. To remoone auncient bounds, Prou.22.28. *Thou shalt not remoone the auncient bounds, which thy fathers haue made.* Hos.5.8. *The Princes of Iudah are like them which remoone the bounds.* VII. To steale other mens seruants or children, to commit sacriledge, or robberie. 1. Tim.1.10. *To whore-mongers, buggerers, and men-stealers.* Iosh.7.19. *Achans theft.* 1. Cor.6.10. *Neyther theeues, nor couetous persons, nor robbers, &c. shall inherite the kingdome of God.* For robbe-

robberies, theſe ſorts of men eſpecially are famous : Theeues by the Kings high wayes, Pyrates vpon the ſeas, Souldiers not content with their pay, and whoſoeuer they bee, that by maine force take that, which is none of their owne. Luk. 3. 14. *The ſouldiours aſked him, ſaying, What ſhall we doe? he ſaid, Do violence to no man, neither accuſe any man falſely, and be content with your wages.* VIII. To conſpire with a thiefe, whether by giuing aduice how hee may compaſſe his enterprize, or by concealing his fact, that hee bee not puniſhed. Prou. 29. 24. *He that is partaker with a theefe, hateth himſelfe, and he that heareth curſing, and diſcouereth it not.*

Theoph. *What puniſhment belongs to theft?*

Theol. The puniſhment of theft, may at the diſcretion of the Iudge bee ſometimes aggrauated, as he ſeeth the quality of the offence to be. Therefore theeues ſometimes are puniſhed with death.

Theoph. *But the Iudiciall Law of God doth onely require the reſtitution thereof, fourefolde for ſuch an offence.*

Theol I anſwer, that the ciuill Magiſtrate, when hee ſeeth ſome one, or many offences to increaſe, he may by his authority increaſe the ciuill puniſhment due to that ſinne. Now it is manifeſt, that the ſinne of theft is farre

more grieuous in our common-weale, then it was among the Iewes. For, first the inhabitants of this common-weale, are generally by many degrees poorer then the Iewes were: therefore to steale a thing, but of some small value, from one in this country, doth more endamage him, then a thing of great value would haue done the Iewes.

Againe, the people of this countrey are of a more stirring and fierce dispositiõ: the which maketh theeues to bee more outragious, with their robberies ioyning violence, and the disturbance of the publike tranquility of the countrey: whereof more regard ought to bee had, then of one priuate mans life.

Theoph. *Which is the affirmatiue part of this commandement?*

Theol. Thou shalt preserue and increase thy neighbours goods.

Theoph. *What is first required to these things?*

Theol. A certaine calling: wherein euery man, according to that gift which God hath giuen him, must bestow himselfe honestly, to his owne, and neighbours good. 1. Cor. 7.24. *Let euery man, wherein hee was called, therein*

therein abide with God. Eph.4.28. 1.Pet.4. 10. *According as euery man hath receiued a gift so let him administer to another, that ye may bee good dispensers of the manifold graces of God.* Gal.5.13. *In loue serue one another.*

Theoph. *What secondly?*

Theol. The true vse of riches, and all the goods a man hath.

Theoph. *What vertues belong hereto?*

Theol. Contentation, and thriftinesse.

Theoph. *What is Contentation?*

Theol. A vertue, whereby a man is well pleased with that estate, wherein hee is placed. 1.Tim.6.6. *Godlinesse is great gaine, with a contented minde: 7. For we brought nothing into the world, neyther shall we carry any thing out of the world. But, hauing foode and rayment, let vs be content,* Phil.4.11. *I haue learned, in whatsoeuer estate I am, therewith to be content.* 12. *I can be abased, and I can abound, euery where in all things I am instructed, both to be full, and to be hungry, and to abound, and to haue want.* Matth. 6.11. *Giue vs this day our daily bread.* Hebr. 13.5. *Let your conuersation be without couetousnesse, and bee content with the things which you haue: for he saith, I will not forsake thee, nor leaue thee.*

Theoph. *What is thriftinesse?*

Theol. Thriftinesse or frugality, is a

vertue, whereby a man carefully keepeth his goods which he hath gotten, and imployeth them to such vses, as are both necessary and profitable. Prou. 5. 15. *Drinke the water of thy cisterne, and of the riuers out of the middest of thine owne well.* 16. *Let thy fountaines flow forth, and the riuers of waters in the streetes.* 17. *Let them be thine owne, yea, thine onely, and not the strangers with thee.* Pro. 21. 5. *The thoughts of the diligent do surely bring abundance.* 17. *He that loueth pastime, shall be a poore man, and he that loueth wine and oyle shall not be rich.* Prou. 12. 27. *The deceitfull man rosteth not that which he hath taken in hunting: but the riches of the diligent are pretious.* Ioh. 6. 12.

Theoph. *What is the third thing required in the affirmatiue part of this commandement?*

Theol. To speake the truth from the heart, and to vse an harmelesse simplicity in all affaires. Psal. 15. 2. *He that walketh vprightly, and worketh righteousnesse, he that speaketh the truth in his heart.* Gen. 23. 15. *Ephron said to Abraham, the land is worth foure hundreth shekels of siluer, What is that betweene me and thee? bury therefore thy dead.* 16. *So Abraham hearkened to Ephron, and Abraham weighed to Ephron the siluer, which he had named in the audience of the Hittites, euen foure hundreth shekels of currant money among marchants, &c.*

Theoph.

Theoph. *Which is the fourth?*

Theol. Iuſt dealing. 1. Theſſ. 4 6.

Theoph. *Is this of one ſort?*

Theol. No: of this there are many kindes: as I. In buying ane ſelling, in ſetting and hiring of Farmes, tenements, lands: in marchandize, & all maner of commodities, men muſt racke nothing, but keepe a iuſt price.

Theoph. *When is a iuſt price obſerued?*

Theol. When as the things prized, and the price giuen for them, are made equall, as neere as may be.

Theoph. *Giue mee out ſome rules for this equality?*

Theol. For the obſeruation of this equality, theſe foure rules are to bee conſidered: for by them all bargaines muſt bee ordered. I. There muſt bee a proportion and equality in all contracts: the which will then bee, when as the ſeller doth not value the thing, onely according to his owne paines, and coſts beſtowed vpon it, but alſo ſeeth what profite it may be to the buyer, and in what neede hee ſtandeth of it. Leuit. 25. 14. *When thou ſelleſt ought to thy neighbour, or buyeſt ought at his hands, yee ſhall not oppreſſe one another.* 15. *But according to the number of yeares after the Iubilie, thou ſhalt buy of thy neighbours. Alſo according to the number of yeares of thy reuenues hee*

ſhall ſell vnto thee. 16. *According to the number of yeeres thou ſhalt increaſe the price thereof: and according to the fewneſſe of yeeres, thou ſhalt abate the price of it: for the number of fruits doth he ſell vnto thee.* II. They muſt be squared according to the law of nature, the ſum whereof Chriſt propoundeth in theſe words: *Whatſoeuer ye would that men ſhould doe vnto you, doe the ſame vnto them.* III. The bond of nature muſt be kept, which bindeth him that receiueth a benefit, and maketh a lawfull gaine of another mans goods, that he being once enriched, ſhall make a proportionable and naturall recompence, euen aboue the principall. IV. Men muſt communicate and make vſe of their goods, with that caueat which Paul giueth. 2. Corinthians, 8. 13. Not ſo to beſtow them, *as that others may be eaſed, and they grieued*: or contrariwiſe.

Theoph. *You haue ſpoken of the firſt ſort of iuſt dealing, which is the ſecond?*

Theologus. Men muſt make ſale of ſuch things, as are in their kinde ſubſtantiall, and profitable.

Theoph. *Which is the third?*

Theol. They muſt vſe iuſt weights and meaſures. Deut. 25. 13. *Thou ſhalt not haue in thy bagge two manner of weights, a great and a ſmall*

a ſmall: but thou ſhalt haue a right and iuſt weight, a perfect and iuſt meaſure ſhalt thou haue. Ezech. 45. 10. *Ye ſhall haue iuſt ballances, a true Ephah, and a true Bathe.* Mich. 6. 11. *Shall I iuſtifie the wicked ballances, and the bag of deceitfull weights?*

Theoph. *Which is the fourth?*

Theol. He that hireth any thing, muſt not onely pay the appointed hyre, but make that which he hired, good, if ought but good come vnto it, by his default. Exod. 22. 14, 15. *If a man borrow any thing of his neighbour, and it be hurt, he ſhall ſurely make it good, &c.*

Theoph. *Which is the fifth?*

Theol. The pledge or pawne ought to bee redeemed, and if it be of important neceſsitie, as that which preſerueth the life of our neighbour, it muſt be reſtored to him incontinently. Exod. 22. 26. *If thou take thy neighbours rayment to pledge, thou ſhalt reſtore it againe before the Sun goe downe: for that is his couering onely.* Deut. 24. 6. *No man ſhall take the nether or vpper milſtone to pledge: for this gage is his liuing.* Neither may a man in a pledge be his owne caruer, but he muſt take ſuch an one, as is offered. Deut. 24. 10. *When thou ſhalt aske againe of thy neighbour any thing lent, thou ſhalt not goe into his houſe to fetch his pledge.* 11. *But thou ſhalt ſtand without, and*

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the man that borrowed it of thee, shall bring the pledge out of the doores vnto thee. 12. *Furthermore, if it be a poore body, thou shalt not sleepe with his pledge.* 13. *But shalt restore him the pledge, &c.*

Theoph. *Which is the sixth?*

Theol. To become surety onely for men that are honest, and very well known: and that warily, with much deliberation. Prou. 11.15. *He shall be sore vexed, that is surety for a stranger. And he that hateth suretiship, is sure.* Prou. 17.18. *A man destitute of vnderstanding toucheth the hand, and becommeth surety for his neighbour.* Prou. 22.26.

Theoph. *What must I doe if I haue become surety?*

Theol. If it bee so that a man hath intangled himselfe by suretiship, the best way is to craue his creditours fauour, by his owne humble suite, and the instant request of his friends. Prou. 6.1. *My sonne, if thou be surety for thy neighbour, and hast stricken hands with the stranger.* 2. *Thou art snared with the words of thine owne mouth.* 3. *Doe this now, my son, and deliuer thy selfe, seeing thou art come into the hand of thy neighbour, goe, and humble thy selfe, and sollicite thy friends.* 4. *Giue no sleepe to thine eyes, nor slumber to thine eye lids.* 5. *Deliuer thy selfe, as a Doe from the hand of the hunter, and*

as a bird from the hand of a fouler.

Theoph. *Now what is the ſeauenth ſort of iuſt dealing.*

Theol. All iuſt couenants and promiſes, though they be to our hinderance, muſt bee performed. For a promiſe doth bind, if it bee lawfull, ſo farre forth as hee will, vnto whom we make the promiſe. Pſal. 15 4. *Which ſweareth to his hurt, and changeth not.* Prou. 25. 14. *A man that boaſteth and keepeth not promiſe, is like cloudes and winde without raine.* Iudg. 1. 24. *The ſpies ſaw a man come out of the city, & they ſaid vnto him, Shew vs, we pray thee, the way into the city, & we wil ſhew thee mercy.* 25. *And when he had ſhewed them the way into the city, they ſmote the city with the edge of the ſword, but they let the man and all his houſhold depart.* Therefore if after promiſe made, hee either ſee that he ſhall bee endamaged thereby, or hindered in the performance of his promiſe, hee may craue releaſe, and if it bee granted, accept of it.

Theoph. *What is the eighth?*

Theol. To lende that wee doe, freely. Luk. 6. 35. *Lend, looking for nothing againe, and your reward ſhall be great.* And when we borrow, wee muſt be carefull to make reſtitution, euen, if neede bee, with the ſale of our owne goods. 2. King. 4. 2, 3, 4, 5, 6, 7. *Here the wife of*

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the ſonnes of the Prophets ſelleth her oyle, which God ſent by the hand of Eliſha, to pay her creditour.

Theoph. *What is the ninth?*

Theol. To reſtore that, which is committed to our cuſtody, without delay. Matth. 21.41. *He will deſtroy the euill husbandmen, and let out his vineyard to others, which ſhall deliuer him the fruits in their ſeaſon.* Prou. 3.28.

Theoph. *What if it be loſt?*

Theol. If ſuch a thing bee loſt, not by our default, wee are not vrged to repay it. Exod. 22.7. *If a man deliuer his neighbour money, or ſtuffe to keepe, and it be ſtollen out of his houſe, if the thiefe be found, he ſhall pay thee double.* 8. *If the thiefe be not found, then the maſter of the houſe ſhall bee brought before the Iudges, to ſweare whether he haue put his hand to his neighbours goods, or no.*

Theoph. *Which is the tenth ſort?*

Theol. That which a man findeth, is to be kept in his owne hand, if the true owner can not be heard of: but if he be, he muſt reſtore it. Deut. 22.1. *Thou ſhalt not ſee thy brothers oxe, nor his ſheepe goe aſtray, and withdraw thy ſelfe from them, but ſhalt bring them againe vnto thy brother.* 2. *If it be not neere vnto thee, or thou know him not, thou ſhalt bring it into thine houſe, and it ſhall remaine with thee, vntill thy brother*

ſeeke

ſeeke after it, then ſhalt thou deliuer it to him againe. 3. So ſhalt thou doe with all loſt things.

Theoph. *And which is the laſt ſort of iuſt dealing?*

Theol. To get our owne, we may, if we can not doe otherwiſe, ſue our neighbour in law: But we muſt follow our ſuits in an holy maner.

Theoph. *That we may do ſo, what circumſtances muſt we obſerue?*

Theol. Theſe: I. In all ſuits, wee muſt not doe any thing, that may preiudice the profeſsion of Chriſtian religion. Therefore all ſuiters in law, offend, when they truſt more in man, then in God, and make their religion a ieſt to worldlings, partly by ſtriuing about things of ſmall importance: and partly by not admitting any conditions of reconciliation. 1. Cor. 6. 1. *Dare any of you, hauing buſineſſe againſt another, be iudged vnder the vniuſt, and not vnder the Saints?* II. Law muſt bee the laſt remedy, as a deſperate medicine is the leaſt remedy the Phyſitian vſeth. Wee muſt aſſay all meanes poſsible, before wee vſe this, eſpecially to a brother. 1. Cor. 6. 7. *There is vtterly a fault among you, becauſe ye goe to law one with another: why rather ſuffer ye not wrong? why rather ſuſtaine ye not harme?* III. In all ſuits of law, we muſt be mind-

mindefull of the law of charity, and not [illegible] much endeauour to mainetaine our own right, as to recall our brother, which erreth into the right way.

CHAP. XXVIII.

Concerning the ninth Commandement.

Theoph. *To what purpose is the ninth commandement?*

Theol. It belongeth to the preseruation of our neighbours good name.

Theoph *Which is it?*

Theol. Thou shalt not beare false witnesse against thy neighbour.

The Resolution.

Theoph. *What meaneth this*, thou shalt not beare?

Theol. That is, answer when thou art asked before a Iudge. Deut. 19. 17. *Then both the men which striue together, shall stand before the Lord, euen before the Priests and the Iudges which shall be in those dayes.* 18. *And the Iudges shall make diligent inquisition, and if the witnesse* be

be found falſe, and hath giuen falſe witnes againſt his brother.

Theoph. *What ſignifieth thie*, to witneſſe?

Theol. By a figure, it ſignifieth euery word whereby the credit and eſtimation of our neighbour is eyther impayred or diminiſhed.

Theoph. *Which is the negatiue part of this commandement?*

Theol. Thou ſhalt not diminiſh or hurt the good name and eſtimation of thy neighbour.

Theoph. *Which is the firſt ſinne here forbidden?*

Theol. Enuy, diſdaine of others, deſire of a mans owne glory. 1. Tim. 6. 4. *He is puft vp, and knoweth nothing, but doteth about queſtions, and ſtrife of words, wherof commeth enuy, ſtrife, raylings.* 1. Pet. 2. 1. *Wherefore laying aſide all malitiouſnes, and all guile, and enuy, and all euill ſpeaking.* Matth. 21. 15. *But when the chiefe Prieſts and Scribes ſaw the mernailes that hee did, and the children crying in the Temple, and ſaying, Hoſanna the ſonne of Dauid, they diſdained.*

Theoph.

Theoph. *Which is the second?*

Theol. Euill ſuſpicions. 1. Tim. 6. 4. 1 Sam. 17. 28. *And Eliab his eldeſt brother heard when hee ſpake vnto the men, and Eliab was very angry with Dauid, and ſaid, Why cameſt thou downe hither? and with whom haſt thou left thoſe few ſheepe in the wilderneſſe? I know the pride, and the malice of thine heart.* Act. 28. 4. *Now when the Barbarians ſaw the worme hang on his hand, they ſaid among themſelues, This man ſurely is a murtherer, whom though he hath eſcaped the ſea, yet vengeance hath not ſuffered to liue.*

Theoph. *Vnder this what other ſinnes are condemned?*

Theol. Hard cenſures and ſiniſter iudgements againſt our neighbour. Matth. 7. 1. *Iudge not, that ye be not iudged: 2. For with what iudgement ye iudge, ye ſhall be iudged: and with what meaſure ye meete, it ſhall be meaſured to you againe.*

Theoph. *What are theſe iudgements which Chriſt forbiddeth?*

Theol. Priuate and reprochfull or ſlanderous iudgements: namely, when either a good or an indifferent action is interpreted to the worſe part: or when a light offence is made heinous through euill will, without all deſire either to amend, or to couer the ſame,

ſame. Act. 2. 13. *And others mocked, and ſaid, They are full of new wine.* 14. *But Peter ſtanding with the eleuen, lift vp his voyce, and ſaid vnto them, Ye men of Iudea, and all ye that inhabite Ieruſalem, be this knowne vnto you, and hearken vnto my words:* 15. *For theſe are not drunken, as ye ſuppoſe, ſince it is but the third houre of the day.* 1. Sam. 1. 13. *For Hannah ſpake in her heart, her lippes did moue onely, but her voyce was not heard, therefore Eli thought ſhee had bin drunken.*

Theoph. *Are all Iudgements here forbidden?*

Theol. No, we muſt know, that there are three kinds of iudgements, which are not forbidden by this commandement of Chriſt. The firſt is, the miniſtery of the Goſpel, which iudgeth and reproueth ſinne. The ſecond is, the iudgement of the Magiſtrate. The third is, the iudgement of a friend admoniſhing vs: as when he ſaith, Abſteine from the company of ſuch a man, for I know him to be a drunkard, &c.

Theoph. *Which is the third ſinne heere forbidden?*

Theol. A relation of the bare words onely, and not of the ſenſe and meaning of our neighbour. Matth. 26. 59. *Now the chiefe Prieſts and the Elders and all the whole councel, ſought falſe witneſſe againſt Ieſus, to put him to*

death: 60. But they found none, and though many false witnesses came, yet found they none: but at the last came two false witnesses. 61. And said, This man said, I can destroy the Temple of God, and build it in three daies. In deede Christ said some such thing in words, as appeareth. Ioh. 2.19. *Iesus answered, and said vnto them, Destroy this temple, and in three daies I will raise it vp againe.*

Theoph. *Which is the fourth?*

Theol. A lye, whereby euery falshood with purpose to deceiue is signified, whether in words, or in deeds, or concealing the truth, or any other way whatsoeuer; be it for neuer so great a good to our neighbour.

Theoph. *Which is the fifth?*

Theol. To pronounce vniust sentence in iudgement, to rest in one witnesse, to accuse another wrongfully, to bewray a mans cause by collusion. 1. King. 21. 12. *They proclaimed a fast, and set Nabaoth among the chiefe of the people. 13. And there came two wicked men, and sate before him, and the wicked men witnessed against Nabaoth in the presence of the people, saying, Nabaoth did blaspheme God and the King: then they carried him away out of the citie, and stoned him with stones that he died.* Deut. 17. 6. *At the mouth of two or three witnesses shall he die that is worthy of death, die: but at the mouth*

one witneſſe he ſhall not die.

Theoph. *Which is the ſixth?*

Theol. Openly to raiſe forged and hurtfull tales and reports of our neighbour, or priuily to deuiſe the ſame. Rom. 1. 29. *Whiſperers.* 30. *Backbiters, haters of God, proud boaſters, inuenters of euil thoughts.* Leuit 19. 16. *Thou ſhalt not walke about with tales among thy people, thou ſhalt not ſtand againſt the blood of thy neighbor:* I am the Lord. 1. Tim. 5. 13. *And likewiſe alſo being idle, they learne to goe about from houſe to houſe: yea, they are not onely idle, but alſo pratlers and buſi-bodies, ſpeaking things which are not comely.* To ſpread abroad flying tales, or to faine and adde any thing vnto them. Prou. 26. 20. *Without wood the fire is quenched, and without a tale-bearer ſtrife ceaſeth.* 21. *As a cole maketh burning coles, and wood a fire, ſo the contentious man is apt to kindle ſtrife.* 22. *The words of a tale-bearer are as flatterings, and they goe downe into the bowels of the belly.* 2. Cor. 12. 20. *For I feare leaſt when I come, I ſhall not finde you ſuch as I would, & that I ſhall be found to you ſuch as I would not, and leaſt there be ſtrife, enuying, wrath, contentions, backebiting, whiſperings, ſwellings, and diſcord among you.* To receiue or beleeue thoſe tales which we heare of others. Exod. 23. 1. *Thou ſhalt not receiue a falſe tale, neyther ſhalt thou*

put thine hand with the wicked, to be a false wi-
neſſe. 1. Sam. 24. 10. *And Dauid ſaid to Saul,*
Wherefore giueſt thou an eare to mens words
that ſay, Behold, Dauid ſeeketh euill against
thee?

Theoph. *Which is the ſeauenth?*

Theol. To accuſe our neighbour, for that
which is certen and true, through hatred and
with intent to hurt him. 1. Sam. 22. 9. *Then*
anſwered Doeg the Edomite (whowas appointed
ouer the ſeruants of Saul) and ſaid, I ſaw the
ſonne of Iſhai when he came to Nob, to Ahime-
lech the ſonne of Ahitub. 10. *Who asked counſell*
of the Lord for him, and gaue him victuals, and
he gaue him alſo the ſword of Goliah the Phili-
ſtim. Of this deede, Dauid thus ſpeaketh,
Pſal. 52. 1. *Why boaſteſt thou thy ſelfe in thy wic-*
kednesſe, O man of power? the louing kindneſſe of
the Lord endureth for euer. 2. *Thy tongue imagi-*
neth miſchiefe, and is like a ſharpe raſor, that
cutteth deceitfully 3. *Thou doſt loue euill more*
then good; and lies, more then to ſpeake the truth.
4. *Thou loueſt all words that may deſtroy; O de-*
ceitfull tongue.

Theoph. *Which is the eighth?*

Theol. To open or declare our neigh-
bours ſecret to any man, eſpecially if he did
it of infirmity. Matth. 18. 15. *Moreouer if thy*
brother treſpaſſe againſt thee, goe and tell him
his

his fault betweene thee and him alone: if he heare thee, thou haſt wonne thy brother. Prou. 11. 13. *He that goeth about as a ſlanderer, diſcouereth a ſecret: but he that is of a faithfull heart, concealeth a matter.*

Theoph. *Which is the ninth?*

Theol. All babling talke and bitter words. Eph. 5. 3. *But fornication, and all vncleannes, let it not be once named among you.* 4. *Neither filthineſſe, neither fooliſh talking, neither ieſting, which are not comely, but rather giuing of thankes.* Ioh. 9. 34. *They anſwered, and ſaid vnto him, thou art altogether borne in ſins, and doeſt thou teach vs? ſo they caſt him out.*

Theoph. *What thinke you of ieſting?*

Theol. This ieſting, or as it is now tearmed, witte, which *Ariſtotle* the Philoſopher maketh a vertue, is by *Paul* the Apoſtle accounted a vice.

Theoph. *And why doth he ſo?*

Theol. I. Such quippes as ſting others, though they be a great pleaſure for ſome to heare, yet are they very offenſiue to ſuch as are ſo gyrded. II. It is very hard to make Chriſtian both godlineſſe and grauity to agree with ſuch behauiour.

Theoph. *But ſalt and tart ſpeeches are vſuall in the Scriptures.* 1. King. 18. 27. *Eliah mocked the prieſts of Baal.* Eſay 14. 9.

Theol. Such ſpeeches are not ſpoken to pleaſe others, but are ſharpely denounced againſt Gods enemies, to his glory.

Theoph. *Which is the tenth ſinne here forbidden?*

Theol. Flattery, whereby wee praiſe our neighbour aboue that wee know in him. Prou. 27.6. *The wounds of a louer are faithfull, but the kiſſes of an enemy are to be ſhunned.* 14. *He that prayſeth his friend with a loud voyce, riſing early in the morning, it ſhall be counted to him as a curſe.* Act. 12.22. *And the people gaue a ſhout: ſaying, the voyce of God, and not of man.* Eſpecially this is a grieuous ſin in the miniſters of the word. 1. Theſſ. 2.5. *Neither did we euer vſe flattering words, as ye know, nor coloured couetouſneſſe, God is record.* Ierem. 6.13. *For from the leaſt of them, euen vnto the greateſt of them, euery one is giuen vnto couetouſneſſe, and from the Prophet, euen vnto the Prieſt, they all deale falſely.* 14. *They haue healed alſo the hurt of the daughter of my people with ſweete words, ſaying, Peace, peace, when there is no peace.* Rom. 16.18. *For they that are ſuch, ſerue not the Lord Ieſus Chriſt but their owne bellies, and with faire ſpeech and flattering, deceiue the hearts of the ſimple.*

Theoph. *Which is the eleuenth ſinne?*

Theol. Fooliſh and ouer confident boaſting,

ſting. Prou. 27. 1. *Boaſt not thy ſelfe of to morrow, for thou knowest not what a day may bring forth.* 2. *Let another praiſe thee, and not thine owne mouth: a ſtranger, and not thine owne lips.*

Theoph. *Which is the laſt?*

Theol. To accuſe, or witneſſe againſt one falſely, 1. King. 21. 13. *Naboath blaſphemed God and the King.*

Theoph. *Which is the affirmatiue part of this commandement?*

Theologus. Preſerue the good name of thy neighbour.

Eccleſ. 7. 3. *A good name is better then a good ointment.*

Theoph. *Which is the firſt vertue heere commanded?*

Theol. A reioyſing, for the credit and good eſtimation of thy neighbour. Gal. 5. 22. *But the fruit of the ſpirit, is loue, ioy, peace, gentleneſſe.* Rom. 1. 8. *Firſt I thanke my God through Ieſus Chriſt, for you all, becauſe your faith is publiſhed throughout the whole world.*

Theoph. *Which is the ſecond?*

Theol. Willingly to acknowledge that goodnes we ſee in any man whatſoeuer, and onely to ſpeake of the ſame. Tit. 3. 2. *That they ſpeake euill of no man, that they be no fighters,*

ters, but soft, shewing all meekenesse to all men.
Moreouer, we must with all desire, receiue and beleeue reports of our neighbours good. Act. 16. 1. *Then came he to Derbe and Lystra, and behold a certaine Disciple was there, named Timotheus, a Womans son which was a Iewesse, and beleeued, but his father was a Grecian. 2. Of whom, the brethren which were at Lystra and Iconium, reported well. 3. Therefore Paul would, that he should goe forth with him, and tooke and circumcised him.*

Theoph. *Is there no caueat heere to be obserued?*

Theol. Notwithstanding, this must so be performed of vs, that in no wise we approoue and allow of the vices and faults of men. 2. Chron. 25. 2. *And he did vprightly in the eyes of the Lord, but not with a perfit heart.* And c. 27. 2. *And he did vprightly in the sight of the Lord, according to all that his father Vzziah did, saue that he entred not in the Temple of the Lord, and the people did yet corrupt their waies.*

Theoph. *Which is the third vertue or duty?*

Theol. To interpret a doubtfull euill, to the better part. 1. Cor. 13. 5. *Loue thinketh not euil. 7. It beleeueth all things, it hopeth all things.* Gen. 37. 31. *And they tooke Iosephs coate, and killed a kid of the goates, and dipped the coate in the blood. 32. So they sent that parti coloured coate,*

coate, and they brought it to their father, and ſaid, This haue we found: ſee now, whether it be thy ſonnes coate, or no. 33. Then he knew it, and ſaid, It is my ſonnes coate, a wicked beaſt hath deuoured him, Ioſeph is ſurely torne in pieces. And here obſerue the religion of that Ioſeph, which was betrothed to Marie, who when he ſaw that Marie was with childe, was readier to conclude that before her betrothing ſhee was with childe by committing fornication, then after, by committing adulterie. Matth. 1.19. But for all this men muſt not be too too credulous, or light of beliefe. Ioh. 2.24. *But Ieſus did not commit himſelfe vnto them, becauſe he knew them all.*

Theoph. *Which is the fourth?*

Theol Not to beleeue an euill report, running abroad amongſt the common people, by the whiſpering of tale-bearers, as it were, by conduit pipes. Pſal. 15. 3. *He that ſlandereth not with his tongue, nor doth euill to his neighbour, nor receiueth a falſe report againſt his neighbour.* Ierem. 40.14. *And they ſaid vnto him, Knoweſt thou not, that Baal is the King of the Ammonites, had ſent Iſhmael, the ſonne of Nethaniah, to ſlay thee? but Gedaliah the ſonne of Ahikam, beleeued him not. 16. But Gedaliah the ſonne of Ahikam, ſaid vnto Ionathan, the ſonne of Kareah, Thou ſhalt not doe this thing, for*

thou

thou ſpeakeſt falſely of Iſhmael. But we ought alſo to be angrie at ſuch whiſperings. Prou. 25.23. *As the North-winde driueth away the raine, ſo doth an angrie countenance the ſlanderring tongue.*

Theoph. *Which is the fifth?*

Theol. To keepe ſecret the offence of our neighbour, except it muſt of neceſsitie be reuealed. Prou. 10.12. *Hatred ſtirreth vp contention: but loue coūereth all treſpaſſes.* Math. 1.19. *Then Ioſeph her husband being a iuſt man, and not willing to make her a publike example, was minded to put her away ſecretly.*

Theoph. *A man would ſuppoſe that by this means, we ſhould be partakers of other mens ſinne.*

Theol. But we muſt know, that we ought to conceale our neighbours imperfections, leſt he ſhould be prouoked to offence: yet in the meane ſeaſon, hee muſt be admoniſhed that he may amend. Gal. 6. 1. Iam. 5. 19. *Brethren, if any of you hath erred from the truth, and ſome hath conuerted him.* 20. *Let him know, that he which hath conuerted the ſinner from going aſtray out of his way, ſhall ſaue a ſoule from death, and ſhall hide a multitude of ſinnes.*

Theoph. *What if the fault ſo concealed cannot thereby be taken away?*

Theol. Then muſt we in loue and cha-

tie, declare the ſame to thoſe, which may remooue and amend the ſame. Gen. 37. 2. *When Ioſeph was ſeauenteene yeere olde, he kept ſheep with his brethren, and the childe was with the ſonnes of Bilhah, and with the ſonnes of Zilpah, his fathers wiues: and Ioſeph told vnto their father their euill ſayings.* 1. Cor. 1. 11. *For it hath beene declared vnto me, my brethren, of you by them that are of the houſe of Cloe, that there are contentions among you.* Matth. 18. 16. *But if he heare thee not, take with thee one or two, that by the mouth of two or three witneſſes, euery word may be confirmed.*

Theoph. *Which is the ſixth duty belonging to the affirmatiue part of this commandement?*

Theol. To get a good name and eſtimation amongſt men, and to keepe the ſame, when we haue gotten it. Phil. 4. 8. *Furthermore, brethren, whatſoeuer things are true, whatſoeuer things are honeſt, whatſoeuer things are iuſt, whatſoeuer things are pure, whatſoeuer things pertaine to loue, whatſoeuer things are of good report, if there be any vertue, if there be any prayſe, thinke on theſe things.*

Theoph. *How is a good name gotten?*

Theol. I. If we, ſeeking the kingdome of God before all things, doe repent vs of all our ſinnes, and with an earneſt deſire, embrace and follow after righteouſneſſe. Prou.

10. 7.

10.7. *The memoriall of the iuſt ſhall be bleſſed: but the name of the wicked ſhall rotte.* Mar.14. 9. *Verily I ſay vnto you, wherſoeuer this Goſpell ſhalbe preached throughout the whole world, this alſo, that ſhe hath done, ſhalbe ſpoken of the remembrance of her.* II. We muſt haue a care both to iudge, and ſpeake well of others. Mat. 7.2. *With what iudgement ye indge, ye ſhall be iudged.* Eccl. 7.23. *Giue not thine heart alſo to all the words that men ſpeake, leſt thou do heare thy ſeruant curſing thee.* 24. *For oftentimes alſo thine heart knoweth, that thou likewiſe haſt curſed others.* III. We muſt abſtaine from all kinde of wickedneſſe: for one onely vice or ſinne, doth obſcure and darken a mans good name. Eccleſ. 10.1. *Dead flyes cauſe to ſtinke, and putriſie the oyntment of the Apothecaries: ſo doth a litle folly him that is in eſtimatiō for wiſdome, and for glory.* IV. Wee muſt in all things earneſtly ſeeke for the glory of God onely, and not our owne. Mat. 6.5. *And when thou prayeſt, be not as the hypocrites, for they loue to ſtand and pray in the Synagogues, and in the corners of ſtreets, becauſe they would be ſeene of men: verily I ſay vnto you, they haue their reward. 6. But when thou prayeſt, enter into thy chamber, and when thou haſt ſhut thy doore, pray vnto thy father which is in ſecret, and thy father which ſeeth in ſecret, ſhall reward thee openly.*

Theoph.

Theoph. *When we are ſure that we doe in all things ſeeke Gods glory, wherein muſt we reſt?*

Theol. If when wee ſeeke the glorie of God, honeſt and godly men doe praiſe and teſtifie well of vs: wee muſt not deſpiſe this their teſtimony and commendation: and although they neyther prayſe vs, nor teſtifie of vs at all, yet muſt we take it in good part. 2.Cor.1.12. *For our reioycing is this, the teſtimony of our conſcience, that in ſimplicity & godly pureneſſe, and not in fleſhly wiſedome, but by the grace of God, we haue had our conuerſatiō in the world, and moſt of al to you-wards.* And cap. 10.13. *But we will not reioyce of things which are not within our meaſure, but according to the meaſure of the line, whereof God hath diſtributed to vs a meaſure, to attaine euen vnto you.* Pſal.16.5. *The Lord is the portion of mine inheritance, & of my cup: thou ſhalt maintain my lot.* 6. *The lines are fallen vnto me in pleaſant places: yea, I haue a faire heritage.* 1.Corin.1.31. *He that reioyceth, let him reioyce in the Lord.*

CHAP. XXIX.

Of the tenth Commandement.

Theoph. *What doth the tenth commandement concerne?*

Theol.

Theol. Concupiſcences committed against our neighbour.

Theoph. *Which is the tenth commandement?*

Theol. Thou ſhalt not couet thy neighbours houſe, thou ſhalt not couet thy neighbours wife, nor his ſeruant, nor his maide, nor his oxe, nor his aſſe, nor any thing that thy neighbour hath.

The Reſolution.

Theoph. *What meaneth this word* Couet?

Theol. The cogitation or motion of the heart, is of three ſorts. The firſt is, ſome glancing or ſodaine thought, ſuggeſted to the minde by Satan, which ſodainely vaniſheth away, and is not receiued of the mind. This is no ſinne. For it was in Chriſt, when he was tempted by the deuill. *Mat.* 4. 1. The ſecond is, a more permanent thought or motion, the which, as it were, tickleth and inueigleth the minde with ſome inward ioy. The third is, a cogitation drawing from the will

will and affection, full aſſent to ſinne. Wee are to vnderſtand this commandement of the ſecond ſort of motions onely, not of the firſt, or of the laſt, to which the fiue former commandements doe belong. Now then to couet, is to thinke inwardly, and alſo to deſire any thing, whereby our neighbour may bee hindered, albeit there enſue no aſſent of the will, to commit that euill. For the very Philoſophers condemne couetouſneſſe of the very heart, and Ciuilians diſallow a purpoſe onely to doe euill, if it be conioyned with a manifeſt deliberation. As for the concupiſcence in this place forbidden, we may well thinke it is more cloſe and ſecret, becauſe Saint Paul a Doctor of the Law, was altogether ignorant of it. Roman. 7.7. *I had not knowne luſt, except the Law had ſaid, Thou ſhalt not luſt.* Againe, if that concupiſcence immediately going before the conſent, were not prohibited in this place, there muſt be a great confuſion in the Decalogue. For the ſeauenth commaundement forbiddeth ſome kinde of coueting of our neighbours wife.

Theoph. *Why are theſe words added,* Thy neighbours houſe? &c.

Theol. Here the commaundement is illuſtrated by an argument drawne from the diſtribu-

distribution of the obiects of concupiscence whence it is apparent, that onely euill concupiscence is condemned in this place. Colos. 3. 5 For there is a good concupiscence or desire: as of meate, and drinke, and that of the spirit. Gal. 5.17. *The spirit lusteth against the flesh.*

Theoph. *Which is the negatiue part?*

Theol. Thou shalt not couet that which is thy neighbours.

Theoph. *Which is the first sinne heere prohibited?*

Theol. Concupiscence it selfe, namely, originall corruption, in as much as it is hurtfull to our neighbour, Iam. 1.14.

Theoph. *Which is the second?*

Theol. Each corrupt and sudden cogitation and passion of the heart, springing out of the bitter roote of concupiscence. Gal. 5.17. *The flesh lusteth against the spirit.* Luke 10. 27. *Thou shalt loue the Lord with all thy soule.* To this place appertaineth Satans suggestion, if after the first offer it be entertained and receiued in the closet of the heart.

Theoph. *Which is the third?*

Theol. The least cogitation and motion the

the which, though it procure not conſent, delighteth and tickleth the heart. And of this kinde are theſe fooliſh wiſhes: I would ſuch an houſe were mine, ſuch a liuing, ſuch a thing, &c. And hitherto may we referre all vnchaſte dreames, ariſing from concupiſcence.

Theoph. *Which is the affirmatiue part?*

Theol. Couet that onely, which is auaileable to thy neighbour.

Theoph. *Which is the firſt thing here commanded?*

Theol. A pure heart towards our neighbour. 1. Tim. 1. 5. *The end of the commandement is loue, out of a pure heart, a good conſcience, and faith vnfained.*

Theoph. *Which is the ſecond?*

Theol. Holy cogitations and motions of the ſpirit. Paul prayeth, 1. Theſſ. 5. 23. *that the Theſſalonians may be holy, not only in body and ſoule, but alſo in ſpirit.* Eph. 4. 23.

Theoph. *Which is the third?*

Theol. A conflict againſt the euill affections and luſts of the fleſh. Rom. 7. 22. *I reioyce in the Law of God, in regard of the inward man.* 23. *But I ſee another Law in my members,*

rebelling against the Law of my minde, and making me captiue to the Law of ſinne, which is in my members. 24. *Miſerable man that I am, who ſhall deliuer me from this body of death?* 2. Cor. 12.7,8,9.

CHAP. XXX.

Of the vſe of the Law.

Theoph. *Now you haue ſpoken of the morall Law of God, in whom is the vſe of the law found?*

Theol. In all men, both ſuch as are vnregenerate, and not borne of God, and ſuch as be regenerate and borne of God.

Theoph. *How manifold is the vſe of the Law in perſons vnregenerate?*

Theol. Three-folde.

Theoph. *Which is the firſt?*

Theol. To lay open ſinne, and make it knowne. Rom. 3.20. *By the workes of the Law ſhall no fleſh be iuſtified in his ſight: for by the Law commeth the knowledge of ſinne.*

Theoph. *Which is the ſecond?*

Theol. The ſecond vſe is accidentarily, to effect and augment ſinne, by reaſon of the fleſh, the which cauſeth man to decline from that which is commanded, and euer to

to encline to that which is prohibited. Rom. 7.8. *Sinne tooke occaſion by the commandement, and wrought in me all manner of concupiſcence: for without the Law ſinne is dead.* 9. *For I once was aliue without the Law, but when the commandement came, ſinne reuiued.* 10. *But I dyed, and that commandement, which was ordayned vnto life, was found to be vnto me vnto death.*

Theoph. *Which is the third?*

Theol. To denounce eternall damnation for the leaſt diſobedience, without offering any hope of pardon. This ſentence the Law pronounceth againſt offenders, and by it, partly by threatning, partly by terrifying, it raigneth and ruleth ouer man. Rom. 3 19. *We know that whatſoeuer the Law ſaith, it ſaith it to them which are vnder the Law, that euery mouth may be ſtopped, and all the world be culpable before God.* Gal. 3.10. *As many as are of the workes of the Law, are vnder the curſe: for it is written, Curſed is euery one that continueth not in all that is written in the book of the Law to do them.* 2. Cor. 3.7. *If the miniſtration of death written with letters, and ingrauen in ſtones was glorious.* 8. *How ſhall not the miniſtration of the ſpirit be more glorious?* 9. *For if the miniſtration of condemnation were glorious, &c.*

Theoph. *To what end doth ſinne raigne in man?*

Theol. To vrge ſinners to flie vnto Chriſt. Gal. 3. 22. *The Scripture hath concluded all vnder ſinne, that the promiſe by the faith of Jeſus Chriſt ſhould be giuen to them that beleeue.* 24. *Wherefore the Law was our ſchoole-maſter to Chriſt.* Heb. 12. 18, 19, 20.

Theoph. *How long laſteth the power of the Law?*

Theol. The continuance of this power of the Law is perpetuall, vnleſſe a ſinner repent: and the very firſt act of repentance ſo freeth him, that hee ſhall no more bee vnder the Law, but vnder grace. 2. Sam. 12. 13. *Then ſaid Dauid to Nathan, I haue ſinned againſt the Lord: wherefore Nathan ſaid to Dauid, The Lord alſo hath forgiuen thy ſinne, and thou ſhalt not die.* Rom. 6. 14. *Sinne ſhall not haue dominion ouer you: for ye againe vnder the Law, but vnder grace.*

If therefore thou deſireſt ſeriouſly eternall life: firſt take a narrow examination of thy ſelfe, and the courſe of thy life, by the ſquare of Gods Law: then ſet before thine eyes the curſe that is due vnto ſinne, that thus bewayling thy miſery, and deſpairing vtterly of thine owne power, to attaine euerlaſting happines, thou maieſt renounce thy ſelfe, and be prouoked to ſeeke and flie vnto Chriſt Ieſus.

Theoph.

Theoph. *What is the vſe of the Law in perſons regenerate?*

Theol. The vſe of the Law in ſuch as are regenerate is farre otherwiſe: for it guideth them to *new obedience* in the whole courſe of their life, which obedience may bee acceptable to God by Chriſt. Rom. 3. 31. *Doe we therefore through faith make the Law of none effect? God forbid: nay we rather eſtabliſh the Law.* Pſal. 119. 24. *Thy teſtimonies are my delight, they are my counſellers.* verſ. 105. *thy word is a lanterne vnto my feet, and a light vnto my paths.*

CHAP. XXXI.

Of the couenant of Grace.

Theoph. *I remember that in the nineteenth chapter you taught me that God made with man for the accompliſhing of Election, a double couenant, the one you called the couenant of works, the other of grace; you haue hitherto ſpoken of the couenant of works, and of the Law: now tell me what the couenant of Grace is?*

Theol. The couenant of Grace, is that whereby God freely promiſing Chriſt, and his benefites, exacteth againe of man, that hee would by faith receiue

Christ, and repent him of his sinnes. Hos. 2. 18. *In that day will I make a couenant for them, &c.* 19. *And I wil marry thee vnto me for euer: yea, I will marry thee vnto me in righteousnesse, and in iudgement, and in mercy, and in compassion.* 20 *I will euen marry thee vnto me in faithfulnes, and thou shalt know the Lord.* Ezech. 36. 25. *I wil powre cleane water vpon you, and ye shall be cleane: yea from all your filthinesse, and from all your idols will I cleanse you.* 26. *And I will giue you a new heart, and a new spirit I will put within you.* 17. *And cause you to walke in my statutes.* Malac. 3. 1. *The Lord whom ye seeke, shall speedily come to his temple: euen the messenger of the couenant whom ye desire: behold, hee shall come, saith the Lord of hostes.*

Theoph. *Hath it none other name but a couenant?*

Theol. This couenant is also named a testament.

Theoph. *Why so?*

Theol. For it hath partly the nature and properties of a testament or will. First, it is confirmed by the death of the testator Heb. 9. 16. *Where a Testament is, there must be the death of him that made the testament.* 17. *For the testament is confirmed when men are dead, for it is yet of no force, so long as he that made it is aliue.* Secondly, in this couenant we do not

offer much, and promiſe ſmall to God, but in a manner doe onely receiue: euen as the laſt will and teſtament of a man, is not for the teſtators, but the heires commoditie.

Theoph. *Is this couenant euer one and the ſame?*

Theol. Albeit it be one in ſubſtance, yet it is diſtinguiſhed into the old and new Teſtament.

Theoph. *What is the olde Teſtament?*

Theol. The olde Teſtament or couenant is that, which in types and ſhadowes prefigured Chriſt to come, and to be exhibited.

Theoph. *What is the new?*

Theologus. The new Teſtament declareth Chriſt alreadie come in the fleſh: and is apparently ſhewed in the Goſpel.

Theoph. *What is the Goſpel?*

Theol. That part of Gods word, which containeth a moſt worthy and welcome meſſage: namely, that mankinde is fully redeemed by the blood of Ieſus Chriſt, the only begotten Sonne of God, manifeſt in the fleſh: ſo that now, for all ſuch as repent, and beleeue in Chriſt Ieſus, there is prepared a full remiſſion of all their ſinnes, togethe[r] with ſaluation and life euerlaſting. Ioh. 3. 14. *As Moſes lifted vp the ſerpent in the wildernes, ſo muſt the Sonne of man be lifted vp.* 15. *That*

who ſo beleeueth in him, ſhould not periſh, but haue euerlaſting life. Act. 10. 43. *To him alſo giue all the Prophets witneſſe, that through his name, all that beleeue in him ſhall receiue remiſſion of ſinnes.*

Theoph. *What is the end & vſe of the Goſpel?*

Theol. Firſt to manifeſt that righteouſneſſe in Chriſt, wherby the whole law is fully ſatisfied, and ſaluation attained. Secondly, it is the inſtrument, and, as it were, the conduit pipe of the holy Ghoſt, to faſhion and derive faith into the ſoule; by which faith they that beleeue, doe as with an hand apprehend Chriſts righteouſneſſe. Rom. 1. 16. *I am not aſhamed of the Goſpel of Chriſt, for it is the power of God to ſaluation to as many as beleeue: to the Iew firſt, and then to the Grecian.* 17. *For the iuſtice of God is reuealed by it from faith to faith.* Ioh. 6. 63. *It is the ſpirit which quickneth, the fleſh profiteth nothing: the words which I ſpeake are ſpirit and life.* 1. Cor. 1. 21. *It pleaſed God by the fooliſhneſſe of preaching, to ſaue ſuch as beleeue.*

Theoph. *What is the fruit of the preaching of the Goſpell?*

Theol. The Goſpel preached, is, in the flouriſhing eſtate of Chriſts Church, that ordinarie meanes to beget faith.

Theoph. *Why ſay you in the flouriſhing eſtate?*

Theol.

Theol. Becauſe in the ruinous eſtate of the ſame, when as by apoſtaſie, the foundations thereof are ſhaken, and the cleere light of the word is darkened, then this word read or repeated, yea, the very ſound thereof beeing but once heard, is by the aſsiſtance of Gods ſpirit, extraordinarily effectuall, to them whom God will haue called out of that great darkeneſſe into his exceeding light. Rom. 10. 14. *How ſhal they call on him, in whom they haue not beleeued? And how ſhall they beleue in him, of whom they haue not heard? And how ſhall they heare without a preacher.* Act. 11. 19. *And they which were ſcattered abroad, becauſe of the affliction that aroſe about Steuen, walked throughout till they came to Phenice, and Cyprus, and Antiochia, preaching the word to no man but to the Iewes onely.* 20. *Now ſome of them were men of Cyprus, and of Cyrene, which when they were come into Antiochia ſpake vnto the Grecians, and preached the Lord Ieſus.* 21. *And the hand of the Lord was with them, ſo that a great number beleeued and turned vnto the Lord.* Ioh. 4. 28. *The woman then left her water pot, and went her way into the citie, and ſaid to the men.* 29. *Come, ſee a man which hath told me all things that euer I did: is not he the Chriſt? then they went out of the citie, and came vnto him.* 39. *Now many of the Samaritanes beleeued*

leeued in him, for the saying of the woman which testified. He hath told me all things that euer I did. 41. *And many more beleeued, because of his owne word.* 42. *And they said vnto the woman, Now we beleeue not because of thy saying: for we haue heard him our selues, and know that this is indeede the Christ the Sauiour of the world.* Rom. 10. 18. *I demand, haue they not heard? no doubt their sound went out through all the earth, and their words into the ends of the world.*

Theoph. *What may we obserue hence?*

Theol. Thus we may see, how many of our forefathers, and ancestours in the middes of poperie obtained eternall life. Reuel. 12. 17. *The Dragon was wroth with the woman, and went and made warre with the remnant of her seede, which kept the commandements of God, and haue the testimonie of Iesus Christ.* Rom. 11. 4. *What saith the diuine Oracle? I haue reserued to me seauen thousand men, which neuer bowed knee to Baal.*

CHAP. XXXII.

Of the Sacraments.

Theoph. *You haue spoken well all that you haue spoken concerning the preaching of the word, hath not this word some appendants annexed vnto it?*

Theol.

Theol. It hath, and those wee call *Sacraments?*

Theoph. *What is a Sacrament?*

Theol. A Sacrament is that, whereby Christ and his saving graces, are by certaine externall rites, signified, exhibited, and sealed to a Christian man. Rom. 4. 11. *He receiued the signe of circumcision, as the seale of the righteousnes of the faith which he had, when he was circumcised.* Gen. 17. 11. *Ye shall circumcise the foreskin of your flesh, and it shalbe a signe of the couenant betweene me and you.*

Theoph. *Who is the author of a sacrament?*

Theol. God alone is the author of a Sacrament.

Theoph. *Why so?*

Theol. Because the signe cannot confirme any thing at all, but by the consent and promise of him, at whose hands the benefit promised must bee receiued. Therefore God it is alone which appointed signes of grace, in whose alone power it is to bestow grace.

Theoph. *How did God make a Sacrament?*

Theol. By the sacramentall word, as *Augustine* witnesseth, saying, *Let the word come to the element, and there is made a Sacrament.*

Theoph. *What is the sacramentall word?*

Theol. The word of institution, the which God, after a seuerall manner, hath set downe in

in each Sacrament.

Theoph. *Which are the parts of this word of inſtitution?*

Theol. The commandement, and the promiſe.

Theoph. *Which is the commandement?*

Theol. That by which Chriſt appointeth the adminiſtration of the ſacraments, and the receiuing of the ſame. As in baptiſme, *Go ye into the whole world baptizing them in the Name &c.* In the Lords Supper, *Take, eate, drinke, do ye this.*

Theoph. *Which is the promiſe?*

Theol. The other part of the inſtitution, whereby God ordayned elements, that they might be inſtruments and ſeales of his grace. As in baptiſme, *I baptize thee in the name of the Father, of the Sonne, and of the holy Ghoſt.* In the Supper, *this is my body giuen for you: and this is my blood of the new Teſtament.*

Theoph. *What may I learne hence?*

Theol. That this word in the adminiſtration of the Sacrament, ought to bee pronounced diſtinctly and aloud, yea, and as occaſion ſerueth, explained alſo: to the end, that all they to whom the commandement and promiſe appertaineth, may know and vnderſtand the ſame.

Theoph. *Is there here nothing elſe to be conſidered?*

Theol.

Theol. Yes, hence it is very plaine, that the miniſters impiety doth not make a nullity of the Sacrament, neyther doth it any whit hinder a worthy receiuer, no more then the piety of a good miniſter can profit an vnworthy receiuer: becauſe all the efficacy and worthineſſe thereof dependeth onely vpon Gods inſtitution, if ſo be that bee obſerued.

Theoph. *What be the parts of a Sacrament?*

Theol. The Signe, and the Thing of the Sacrament.

Theoph. *What is the ſigne?*

Theol. Eyther the matter ſenſible, or the Action conuerſant about the ſame.

Theoph. *What is the matter ſenſible?*

Theol. The matter ſenſible, is vſually called the ſigne.

Theoph. *Is there any mutation of the ſigne in the Sacrament?*

Theol. Not naturall, by changing the ſubſtance of the thing, but reſpectiue, that is, onely in regard of the vſe.

Theoph. *How may this be?*

Theol. It is ſeuered from a common to an holy vſe: Therefore there is not any ſuch eyther force or efficacie of making vs holy, inherent, or tyed vnto the externall ſignes,

signes, as there is naturally in bathes to purifie corrupt diseases: but all such efficacy is wholly appropriate to the holy Spirit, yet so, as it is an inseparable companion of true faith and repentance; and to such as turne vnto the Lord, is, together with the signe exhibited. Whence it commeth to passe, that by Gods ordinance, a certaine signification of grace, and sealing thereof agreeth to the signe.

Theoph. *What doe you call the thing of the Sacrament?*

Theol. Either Christ and his graces which concerne our saluation, or the Action conuersant about Christ.

Theoph. *Why say you first Christ, and then his graces?*

Theol. Because no man receiueth grace from Christ, vnlesse he bee truely made partaker of his very body and blood: euen as no man can by right reape any fruite of the ground, whereof first hee hath no iust title and interest.

Theoph. *What is the action aboue Christ?*

Theol. It is spirituall, and is either the Action of God, or of Faith.

Theoph. *What is the action of God?*

Theol. Either the Offering, or the Application of Christ and his graces to the faithfull.

Theoph.

Theoph. *What is the action of Faith?*

Theol. The conſideration, deſire, apprehenſion, and receiuing of Chriſt in the lawfull vſe of the Sacrament.

Theoph. *You haue ſpoken of the parts of a Sacrament, what followeth?*

Theol. The vnion of the parts.

Theoph. *What is this Sacramentall vnion?*

Theol. It is not naturall according to the place: for there is no mutation of the ſigne into the thing ſigned, neither is the thing ſigned either included in, or faſtened vpon the ſigne. But it is reſpectiue, becauſe there is a certaine agreement and proportion of the externall things with the internall, and of the actions of one with the actions of the other: whereby it commeth to paſſe, that the ſignes, as it were, certaine viſible words incurring into the externall ſenſes, doe by a certaine proportionall reſemblance draw a Chriſtian minde to the conſideration of the things ſignified, and to be applied.

Theoph. *But now (I pray you) tell me the cauſe why ſo many figuratiue ſpeeches are vſed?*

Theol. This mutuall, and, as I may ſay, ſacramentall relation, is the cauſe of ſo many figuratiue ſpeeches, and metonymies, which are vſed: as, when one thing in the Sacrament is put for another.

Theoph.

Theoph. *As for example.*

Theol. I. The signe is vsed for the thing signified. Exod. 12. 11. *Ye shall eate it (namely the Lambe) in haſt, for it is the Lords passeouer.* Ioh. 6. 51. *I am the liuing bread which came downe from heauen: if any eate of this bread he shall liue for euer, and the bread which I will giue is my flesh, which I will giue for the life of the world.* 1. Cor. 5. 7. *Christ our Passeouer is sacrificed for vs.* 1. Cor. 10. 17. *We that are many are one bread, and one bodie, because we are all partakers of one bread.*

II. The name of the thing signified is giuen to the signe: as, *The bread is Christs body, the cup is Christs blood.* 1. Cor. 11. 24. Matth. 26. 28.

III. The effect of the thing signified is giuen to the signe, as circumcision is a couenant. Gen. 17. 10. Act. 7. 8. *The cup is the new testament in Christs blood.* Luk. 22. 16. *Baptisme is the washing of the new birth.* Tit. 3. 5.

IV. That which properly belongeth to the signe, is attributed to the thing signified. Deut. 10. 16. *Circumcise the foreskin of your hearts.* Ioh. 6. 53. *Vnleſſe ye eate the flesh of the sonne of man, and drinke his blood, ye shall haue no life in you.*

Theoph. *For what end was a Sacrament ordained?*

Theol.

Theol. I. For the better confirmation of our faith: for by it as by certaine pledges giuen, God of his great mercie, doth, as it were, binde himselfe vnto vs. Now a Sacrament doth confirme our faith, not by any inherent or proper power it hath in it selfe, as hath a soueraigne medicine receiued by a patient, the which whether a man sleepe or wake, it confirmeth his strength: but rather by reasoning, and vsing the signes, when the holy Ghost shall frame in our hearts such a conclusion, as this.

All such as are conuerted, rightly vsing the Sacrament, shall receiue Christ and his graces.

But I am conuerted, and either now doe, or before haue rightly vsed the Sacraments.

Therefore I shall receiue Christ and his graces.

II. That it might bee a badge and note of that profession by which the true Church of God is distinguished from other congregations. III. That it might be a meane to preserue, and spread abroad the doctrine of the Gospell. IV. It serueth to binde the faithfull that they doe continue both loyall, and gratefull to their Lord God. V. It is the bond of mutuall amity betwixt the faithfull.

Theoph. *I would now faine know how a Sacrament may be neceſſarie to ſaluation?*

Theol. The couenant of Grace is abſolutely neceſſarie to ſaluation: for it comprehending Chriſt Ieſus the very ſubſtance of the Couenant, man muſt neceſſarily either receiue it, or periſh eternally: but a Sacrament it is not abſolutely neceſſary, but onely as it is a proppe and ſtay for faith to leane vpon. For it cannot entitle vs into the inheritance of the ſonnes of God, as the couenant doth, but onely by reaſon of faith going before, it doth ſeale that which before was beſtowed vpon vs. As wee ſee in humane contracts the bond ariſeth from the mutual conſent of the parents: but the inſtrument or bill, and the ſetting to of the ſeale, they doe not make, but rather confirme the bond mutually before made: the which mutuall conſent remaining firme, the contract ſtandeth ſtill in force, though the inſtrument or ſeale be wanting.

Theoph. *What may I hence learne?*

Theol. That the want of a Sacrament doth not condemne, but the cõtempt is that which will condemne a man.

Theoph. *When may we be ſaid to want a Sacrament?*

Theol. When wee are iuſtly hindered from

from the receiuing of the ſame; as, when one is preuented by death, or liueth in ſuch a place where hee cannot receiue the Sacrament.

Theoph. *What thinke you of the neglect of a ſacrament?*

Theol. Albeit, it be a very grieuous ſinne, yet is it ſuch an one, as for which he that is heartily penitent for the ſame, may wel hope for pardon.

Theoph. *Which is the holy vſe of a Sacrament?*

Theol. When ſuch as are truely conuerted, doe vſe thoſe rites which God hath preſcribed vnto their true ends, in the receiuing of a Sacrament.

Theoph. *What is to be obſerued out of this?*

Theol. That I. the reprobate, though God offer the whole Sacrament vnto them, yet they receiue the ſignes alone without the things ſignified by the ſignes: becauſe the ſigne without the right vſe thereof, is not a Sacrament to the receiuer of it. So *Paul* ſaith, Rom. 2. 25. *Circumciſion verily is profitable if thou keepe the Law, but if thou be a tranſgreſſour of the Law, thy circumciſion is made vncircumciſion.* And Auguſtine hath this ſaying, *If thou receiue it carnally, yet ceaſeth it not to be ſpirituall, though to thee it be not*

ſo. II. The Elect as yet not conuerted to the Lord, doe receiue in like manner the bare ſignes without the thing ſignified; yet ſo, as that Sacrament ſhall in them afterward haue his good effect. For the Sacrament receiued before a mans conuerſion, is afterward to the penitent both ratified, and becommeth profitable: and that vſe of the Sacrament, which before was vtterly vnlawfull, doth then become very lawfull. III. The Elect already conuerted, do to their ſaluation receiue both the ſigne and the thing ſignified together; yet ſo, as that for their vnworthy receiuing thereof, the which commeth to paſſe by reaſon of their manifold infirmities, and relapſes into ſinne, they are ſubiect vnto temporall puniſhment.

Theoph. *What is the difference betwixt a ſacrament, and a ſacrifice?*

Theol. In a Sacrament God beſtoweth his graces vpon vs; but in a ſacrifice, wee returne vnto God faith and obedience.

Theoph. *How many differences are there betwixt the Sacraments of the old teſtament, and theſe of the new?*

Theol. Many.

Theoph. *Which bee they?*

Theol. I. They were many, theſe but few. II. They pointed at Chriſt to come, theſe ſhew

ſhew that hee is come. III. They were appropriate vnto the poſterity of *Abraham*, but theſe are common to the whole Church culled out of the Iewes and Gentiles.

CHAP. XXXIII.

Of Baptiſme.

Theoph. *In the former chapter you intreated of the ſacraments in generall, now inſtruct mee further, how many ſacraments are there?*

Theol. There are two. 1. Cor. 10. 1. *I would not haue you ignorant, that all our fathers were vnder the cloud, and all paſſed through the ſea. 2. And were all baptized vnto Moſes in the cloud, and in the ſea. 3. And did all eate the ſame ſpirituall meate, 4. and dranke all the ſame ſpirituall drink: (for they dranke of the ſpirituall Rock that followed them, which Rocke was Chriſt.)* Tertull. 4. booke contra Marcion. Auguſt. de Symbol. ad Catechum. 4. booke. 6 chap.

Theoph. *And which is the firſt ſacrament?*

Theol. That, whereby Chriſtians are initiated, and admitted into the Church of God: and this is Baptiſme.

Theoph. *What is the ſecond?*

Theol. That whereby the Church is preſerued and nouriſhed, is the Lords Supper.

Theoph. *What is Baptiſme?*

Theol. Baptiſme is a Sacrament, by which ſuch as are within the couenant are waſhed with water, in the Name of the Father, the Sonne, and the holy Ghoſt: that beeing thus engraffed into Chriſt, they may haue perpetuall fellowſhip with him. Math. 28 19. *Goe, teach all nations, baptizing them in the Name of the Father, the Sonne, and the holy Ghoſt.* Matth. 16. 16. *He that beleeueth, and is baptized, ſhall be ſaued: he that beleeueth not, ſhall be condemned.* 1. Cor. 1. 13. *Is Chriſt deuided? was Paul crucified for you? eyther were ye baptized into the name of Paul.* 14. *I thank God I baptized none of you but Criſpus and Gaius.* 15 *Leaſt any ſhould ſay, I had baptized into mine owne name.*

Theop. *How many are within the couenant?*

Theol. All the ſeede of Abraham, or the ſeede of the faithfull. And theſe are either of riper yeares, or infants.

Theoph. *Who are thoſe of riper yeares?*

Theol. All ſuch as adioyning themſelues to the viſible Church, doe both teſtifie their repentance of their ſinnes, and holde the foundations of religion, taught in the ſame Church Matth. 3. 6. *And they were baptized of him in Iorden, confeſſing their ſinnes.* Act. 8. 36. *As they went they came to a water: then the*

Eunuch

Eunuch said, See, here is water, what hindereth me to be baptized? 37. *Then Philip said, If thou beleeue with all thine heart, thou maiest: he said. I beleeue that Iesus Christ is the Sonne of God.* 38. *And they went downe into the water, both Philip and the Eunuch, and he baptized him.* Exod. 12. 48. *If a stranger dwell with thee, and will obserue the Passeouer of the Lord, let him circumcise all the males that belong vnto him, and then let him come and obserue it, and then he shall be as one that is borne in the land: for none vncircumcised person shall eate thereof.*

Theoph. *What infants are within the couenant?*

Theol. Such as haue one at the least of their parents faithfull. 1. Cor. 7. 14. *The vnbeleeuing husband is sanctified by the wife, and the vnbeleeuing wife is sanctified by the husband, else were your children vncleane, but now they are holy.* Rom. 11. 16. *If the first fruits be holy, so is the whole lumpe: and if the roote be holy, so are the branches.* Gen. 17. 7. *I will establish my couenant betweene me and thee, and thy seede after thee, in their generations, for an euerlasting couenant, to be God vnto thee, and thy seede after thee.* 13. *He that is borne in thine house, and hee that is bought with money, must needes be circumcised: so my couenant shall be in your flesh, for an euerlasting couenant.* Act. 16. 31. *They said,*

Beleeue in the Lord Iesus, and thou shalt be saued, and thy whole houshold.

Theoph. *How are the children of faithful parents in the couenant?*

Theol. Holy parents are two waies to bee considered. First, as they were the sonnes of the first *Adam*, and so are as yet partly carnall. In this estate they in like sort doe beget their sonnes the children of wrath. For the father begetteth a sonne, not as he is a good man, but simply as a man; and therfore being impure, he must needs beget that which is impure. Secondly, we must consider the parents as they are the sonnes of God, engraffed into the second *Adam*. In this estate though they can not deriue faith vnto their posterity, (for the sons of God are not made such by naturall generation, but by the adoption of God the Father) yet may they beleeue both for themselues and others, according to the tenour of the couenant of grace: as *Adam* did sin both for himselfe & others: and as parents in bargaines doe couenant both for themselues and their heires after them. Hence it is that *Paul* saith, that the parents are like vnto *the first fruits which do sanctifie the whole lump*. So then, the faith of parents maketh those their sonnes to be accounted in the couenant, which by reason of their age do not yet actually beleeue.

Theoph.

Theoph. *What is it to bee baptized in the name of the Father?*

Theol. It is after the receit of outward ſigne of waſhing, to bee made one of Gods family, which is his Church, and to bee partaker of the priuiledges thereof. Gen. 48. 16. *The Angel which hath deliuered me from all euill, bleſſe the children, and let my name be named vpon them, and the name of my fathers, Abraham and Iſaac, that they may grow as fiſh into multitude, in the middes of the earth.* Eſa. 4. 1. *In that day ſhall ſeuen women take hold of one man, ſaying, Wee will eate our owne bread, and will weare our owne garments: onely let vs bee called by thy name, and take away our reproch.*

Theoph. *Is there any thing enſuing hereupon?*

Theol. By this it is manifeſt, that in this waſhing of Baptiſme, there is ſealed and propounded a marueilous ſolemne couenant and contract: firſt, of God with the baptized, in that God the Father vouchſafed to receeiue him into fauour, the Sonne to redeeme him, the holy Ghoſt to purifie and regenerate him: ſecondly, of the baptized with God, who promiſeth to acknowledge, inuocate, and worſhip none other God, but the true *Iehouah*, which is the Father, Sonne, and holy Ghoſt.

Theoph.

Theoph. *What is the externall and [illegible] matter of Baptisme?*

Theol. Water: for the minister may not baptize with any other liquor, but only with naturall water.

Theoph. *How may this be prooued?*

Theol. This was the iudgement of the Primitiue Church. For when as a *certaine minister, for want of water, tooke sand, and baptized one with that: the partie thus besanded, was further baptized, the former being esteemed of none effect.* Niceph. hist. 3. booke 33. chapter.

Theoph. *What is the externall forme of Baptisme?*

Theol. The ministers washing of the baptized, according to the prescript rule of Gods word, Rom. 10. 14.

Theoph. *How was the auncient custome of baptizing?*

Theol. To dippe, and as it were, to diue all the bodie of the baptized in the water, as may appeare in Paul. Rom. 6. and the Councils of Laodicea, and Neocæsarea: but now especially in colde countries, the Church vseth onely to sprinkle the baptized, by reason of childrens weakenesse: for very few of ripe yeeres, are now adaies baptized. We needenot much to meruaile at this alteration, seeing charitie and necessity may dispense with

with ceremonies, and mitigate in equity the ſharpeneſſe of them.

Theoph. *Now, and after what ſort is the ſacramentall vnion of the parts of baptiſme?*

Theol. The element of water wherby the vncleanneſſe of the body is purified, by a moſt conuenient proportion ſhadoweth out the blood of Chriſt, and by the figure Synechdoche (taking the part for the whole) whole Chriſt. 1. Ioh. 1. 7. *And the blood of Ieſus Chriſt cleanſeth vs from all ſinne.*

Theoph. *What is the action of the miniſter?*

Theol. The Action of the miniſter, is his waſhing of the party baptized with the element of water.

Theoph. *What doth this ſeale and confirme vnto vs?*

Theol. A double action of God. As I. the engraffing or incorporating of the baptized, into Chriſt. Gal. 3. 27. *As many as are baptized into Chriſt, haue put on Chriſt.* 1. Cor. 12. 13. *By one ſpirit we are all baptized into one body.* II Our ſpirituall regeneration. Tit. 3. 5. *Not by the workes of righteouſneſſe which wee had done, but according to his mercy he ſaued vs by the waſhing of the new birth, and the renuing of the holy Ghoſt.*

Theop. *How many parts of waſhing be there?*

Theol. Three: the putting into the water, the

the continuance in the water; and the comming out of the water.

Theoph. *What doth the putting into the water ratifie?*

Theol. I. The ſhedding of the blood of Chriſt for the remiſsion of all our ſinnes, and the imputation of his righteouſneſſe. Act. 22.16. *Ariſe and be baptized, & waſh away thy ſinnes in calling on the name of the Lord.* 1. Cor. 6.11. *And ſuch were ſome of you, but ye are waſhed, but ye are ſanctified, but ye are iuſtified in the name of the Lord Ieſus, and by the ſpirit of our God.* II. The mortification of ſinne by the power of Chriſts death. Rom. 6. 3. *Know ye not that all we which haue beene baptized into Ieſus Chriſt, haue beene baptized into his death? 6. Knowing this, that our old man is crucified with him, that the body of ſinne might be deſtroyed, that hence-forth we ſhould not ſerue ſinne; for he that is dead is freed from ſinne.*

Theoph. *What is noted by the continuance in the water?*

Theol. The buriall of ſinne; namely, a continuall increaſe of mortification by the power both of Chriſt his death and buriall. Rom. 6.4. *We are buried then with him by baptiſme into his death.*

Theoph. *What doth the comming out of the water confirme?*

Theol.

Theol. Our ſpirituall viuification to newneſſe of life in all holineſſe and iuſtice, the which wee attaine vnto by the power of Chriſts reſurrection. Rom. 6.4. *Like as Chriſt was raiſed vp from the dead by the glory of the Father: ſo we alſo ſhould walke in newneſſe of life.* 5. *For if we be graffed with him to the ſimilitude of his death, euen ſo ſhall we be to the ſimilitude of the reſurrection.*

Theoph. *The action of the party baptized, how manifold is it?*

Theol. Twofold: the firſt is, to offer himſelfe to be baptized before the miniſter, and that in the preſence of the congregation. This ſignifieth that he doth conſecrate himſelfe vnto the Lord, and that hee vtterly renounceth the Fleſh, the World, and the Diuel. 1. Pet. 3.21. *To thee which alſo, the figure which now ſaueth vs, euen baptiſme agreeth (not the putting away of the filth of the fleſh, but in that a good conſcience maketh requeſt vnto God) by the reſurrection of Ieſus Chriſt.*

Theoph. *Which is the ſecond?*

Theol. To receiue the externall waſhing, by water; this ſignifieth, that the party baptized doth receiue the internall waſhing, which is by the blood of Chriſt, or at the leaſt that it is offered vnto him.

Theoph. *May rebaptizing be admitted?*

Theol.

Theol. No at no hand; for as in natu-
generation man is once onely borne: so
he be in the ſpirituall generation.

Theoph. *What if the miniſter be an Here-*
tique?

Theol. They that are baptized of a mi-
ſter, which is an heretike, not yet diſgraded
from that calling (if the externall forme of
adminiſtration bee obſerued) muſt not be
baptized againe of the Church of God: e-
ſpecially, if after baptiſme they haue beene
made partakers of the Lords Supper: onely
they ought to be inſtructed in the true faith.
Euſeb. eccleſ. hiſt. 7. l. cap. 8. ſaith, *There was*
in our Prouince an ancient profeſſor of the faith,
yea before I was created Biſhop, nay before my
predeceſſor Heraclas: who, when he was preſent
at the baptiſme of ſome, and heard what queſti-
ons they were asked, and what anſwer they returned,
foorthwith came weeping vnto me, and humbling himſelfe before me, confeſſed that hee was
baptized by an heretike: yet in regard of that
adminiſtration which he ſaw in our Church, hee
accounted that no baptiſme, in that the confeſſion
there vſed, was fraught with blaſphemies. This
alſo he added, that he was for this offence ſo ſore
grieued, that he durſt not ſo much as lift vp his
eyes to heauen: wherefore he moſt earneſtly be-
ſought me, that he might be cleanſed & purified
with

with the Baptiſme of our Church, and ſo receiue the gift of the holy Ghoſt. The which notwithſtanding, I durſt not preſume to adminiſter, but ſaid, it was ſufficient for him, that he had beene ſo long a profeſſor amongſt vs, and that at the receit of the Lords Supper, he anſwered, Amen. Theſe things I tolde him were of force enough to purge him. And therfore I aduiſed him, to reſt himſelfe in his former faith and conſcience already ſufficiently purified, eſpecially in that he ſo long was partaker with vs in the Sacraments. Aug. lib. 3. cap. 2. *contra Petiliani literas.*

Theoph. *What is the right vſe of Baptiſme?*

Theol. This: when inwardly in thine heart thou ſenſibly feeleſt, that through the heate of concupiſcence, thou art mooued to commit ſome ſinne, then beginne to haue ſome holy meditation of that ſolemne vow, which thou diddeſt make to God in Baptiſme.

Theoph. *What further?*

Theol. Againe, if through infirmitie, thou falleſt once or often into ſome ſin, ſtill haue recourſe vnto Baptiſme, that there thou maieſt receiue courage to thy ſoule. For although Baptiſme bee but once only adminiſtred, yet that once teſtifieth that all mans ſinnes paſt, preſent, and to come, are waſhed away. 1. Pet. 3. 20. Eph. 5. 25, 26, 27. Therefore

fore baptiſme may bee truly tearmed the Sacrament of repentance, and, as it were, a board to ſwimme vpon, when a man ſhall feare the ſhipwracke of his ſoule. Mark. 1.4. 1. Tim. 1.19. Rom. 6.4,6. Laſt of all, ſee thou neuer reſt, till ſuch time as thou haue a feeling of that renuing power, ſignified in Baptiſme: namely, the power of Chriſts death mortifying ſinne, and the vertue of his reſurrection, in the renouation of the Spirit.

CHAP. XXXIV.

Of the Lords Supper.

Theoph. *I know now what, and of what vſe the firſt Sacrament, Baptiſme, is, now for the ſecond, What doe you call the Lords Supper?*

Theol. A Sacrament, wherewith in the ſignes of bread and wine, ſuch as are engraffed into Chriſt, are in him daily, in a ſpirituall manner, nouriſhed to eternall life. 1. Cor. 11.23,24,25. Rom. 6.5.

Theoph. *In what manner is the proportion of the parts of the Lords Supper?*

Theol. On this wiſe: the Elements of bread and wine, are ſignes and ſeales of the bodie and blood of Chriſt.

Theoph. *What is the action of Gods miniſter a note of?*

Theol.

Theol. The action of the Minister, is a note of Gods action.

Theoph. *How manifolde is the action of the Minister?*

Theol. Fourefold.

Theoph. *Which is the first?*

Theol. His taking the bread & wine into his owne hands: this doth seale the action of God the Father, by which he from all eternitie, did separate & elect his Son, to performe the dutie of a Mediatour betwixt God and man. Ioh. 6.27. *For him hath God the Father sealed.*

Theoph. *Which is the second?*

Theol. His blessing of it, whereby hee, by the recitall of the promises, and prayers conceiued to that end, doth actually separate the bread and wine receiued from their common vnto an holy vse: This doth seale that action of God, by which he did in the fulnesse of time, send Christ to performe the office of a Mediatour, vnto the which he was fore-ordained.

Theoph. *What is the third?*

Theol. The breaking of the bread, and powring out of the wine: this doth seale the passion of Christ, by which he, verily vpon the Crosse was, both in soule and body, bruised for our transgressions.

Theoph. *Which is the fourth?*

Theol. His diſtributing of the bread and wine into the hands of the communicants. This ſealeth the action of God, offering Chriſt vnto all, yea, to the Hypocrites; but giuing him indeed vnto the faithfull, for the dayly encreaſe of their faith, and repentance.

Theoph. *How manifold is the action of the receiuer?*

Theol. Double.

Theoph. *Which is the firſt?*

Theol. His taking the bread and wine in his hand. This ſealeth a ſpirituall action of the receiuer, namely, his apprehenſion of Chriſt by the hand of faith. Ioh. 1. 12.

Theoph. *Which is the ſecond?*

Theol. His eating of the bread, and drinking of the wine, to the nouriſhment of his body. This ſealeth his application of Chriſt by faith, that the feeling of his true vnion & communion with Chriſt may daily be increaſed. 1. Cor. 11. 16. *The cuppe of bleſſing which we bleſſe, is it not the communion of the blood of Chriſt? the bread which we breake, is it not the communion of the body of Chriſt?*

Theoph. *What muſt I thinke of* Tranſubſtantiation?

Theol. That doctrine of Tranſubſtantiation

tion, which teacheth that the bread is turned into the very body of Christ, and the wine into his blood, is a very fable: the reasons why, are these: I. In the first institution of the Supper, which was before Christ his passion, the body of Christ was then eaten as already crucified: Now, how the body of Christ crucified should after a corporall manner be eaten, hee himselfe beeing not as yet crucified, it is impossible to imagine. II. The bread after the consecration, is distributed into parts: but the whole body of Christ is receiued of euery singular communicant. III. The bread is the *communion* of Christs body: therefore not his very body. IV. By this meanes the body of Christ should not onely bee made of the substance of the Virgin *Mary*, but also of the bakers bread. V. Let the bread and wine bee kept but for a time, and the bread will mould, and the wine turne to vineger after the consecration, by which wee may conclude, that there did remaine the substance of bread and wine. VI. This opinion quite ouerthroweth the sacramentall vnion, namely, the proportion which is betwixt the signe and the thing signed.

Theoph. *And what of* Consubstantiation?

Theol. The like may bee said of the Lu-

therans consubstantiation, whereby they beare men in hand that there is a coexistence by which the body of Christ is eyther in, or with, or about the bread. Against this, these reasons may suffice: I. The whole action of the supper is done in remembrance of Christ, now what neede that, if the body of Christ were really present. II. Act. 3. 21. *Whom the heauen must containe, vntill the time that all things bee restored.* III. This is an essentiall property of euery magnitude, and therefore of the body of Christ, to be in one place, and circumscribed or compassed of one place. IV. If that Christs body were eaten corporally, then should the wicked as well as the faithfull bee partakers of the flesh of Christ; but to eate his flesh, is to beleeue in him, and to haue eternall life. V. It were very absurd to thinke, that Christ sitting among his disciples, did with his own hands take his owne body, and giue it wholly to each of his disciples.

Theoph. *What must such haue which will in a holy sort prepare themselues to celebrate the Lords Supper?*

Theol. First, a knowledge of God and of mans fall, and of the promised restauration into the couenant by Christ. 1. Corinthians 11. 26. *So often as yee shall eate this bread,*

bread, and drinke of this cuppe, ye ſhew the death of the Lord till he come. 29. *and diſcerne his body.*

Secondly, true faith in Chriſt: for euery man receiueth ſo much, as hee beleeueth hee receiueth. Heb. 4. 2. *For vnto vs was the Goſpel preached, as alſo vnto them: but the word, that they heard, profited not them, becauſe it was not mixed with faith in thoſe that heard it.* Further more, true repentance of their ſinnes. Eſay 66. 3. *He that killeth a bullocke, as if hee ſlue a man: he that ſacrificeth a ſheepe, as if he cut off a dogges necke: he that offereth an oblation, as if he offered ſwines blood: hee that remembreth incenſe, as if he bleſſed an idol: yea, they haue choſen their owne wayes, and their ſoule delighteth in their abominations.* Pſal. 26. 6. *I waſh mine hands in innocency, O Lord, and ſo come before thine Altar.*

Thirdly, renued faith and repentance, for daily and new ſinnes committed vpon infirmity: becauſe euery new ſinne requireth a new act, both of repentance and faith: and this renouation muſt bee ſeene by our reconciliation of our ſelues to our neighbours, for iniuries and wrongs. Matth. 5. 23. *If thou bring thy gift to the altar, and there remembreſt that thy brother hath ought againſt thee,* 24. *Leaue thy gift before the altar, and goe,*

first be reconciled to thy brother, then come, and offer thy gift. If thou canst come furnished with these things, abstaine not from the Lords table, by reason of thy many infirmities.

Theoph. *What if I (being thus prepared) feele within me a corrupt and a rebellious heart?*

Theol. Then know this: that then thou art well disposed to the Lords table, when thou art liuely touched with sense of thy crooked disposition. Luk. 4. 18. *The Spirit of the Lord is vpon me, because he hath annoynted me, that I should preach the Gospel to the poore: he hath sent me, that I should heale the broken-hearted, that I should preach deliuerance to the captiues, and recouering of sight to the blinde, that I should set at liberty them that are bruised.* Mar. 15. 24. *He answered, & said, I am not sent, but to the lost sheepe of the house of Israel.* The Lords Supper, is a medicine to the diseased, and languishing soule: and therefore men must as well seeke to purifie, and heale their hearts in it, as to bring pure and sound hearts vnto it.

Theoph. *What if I feele my faith not firme?*

Theol. If thou feele in thy selfe, some great defect and want of faith, pray vnto God earnestly, that hee will vouchsafe to increase it. Mark. 9. 24. *The father of the childe crying*

crying with teares, ſaid, Lord, I beleeue, helpe mine vnbeliefe.

Theoph. *But if I be not able to doe this my ſelfe?*

Theol. Vſe the ayd of the faithfull, which may by their faith carie thee, as men did the ſicke of the palſie vpon their ſhoulders, and laid him before Chriſt, Mark. 2. 3.

Theoph. *Say that I come not ſo prepared?*

Theol. If thou come not furniſhed on this manner to the Lords Table, thou ſhalt be adiudged guilty of the body & blood of Chriſt: as he is guiltie of high treaſon, who doth counterfeit or clip the princes coine. 1. Cor. 11. 27. *He that eateth this bread, and drinketh this cuppe vnworthily, ſhall be guilty of the body and blood of Chriſt.*

Theoph. *What now muſt ſuch do as feele not themſelues penitent?*

Theol. They neither can come to the Lords Table without repentance, leſt they eate and drinke their owne damnation; neither muſt they deferre repentance, by which they may come, leſt they procure to themſelues finall deſtruction.

CHAP. XXXV.

Of the degrees of executing of Gods decree of Election.

Theoph. *You haue hitherto declared the outward meanes, whereby Gods decree is executed, what followeth?*

Theol. The degrees of executing the ſame.

Theoph. *How many degrees hath it?*

Theol. Two, the loue of God, and the declaration of his loue. Eph. 1. 6. *To the praiſe of the glory of his grace, wherewith hee hath made vs accepted in his blood.* 9 *And hath opened vnto vs the myſterie of his will, according to his good pleaſure, which he hath purpoſed in him.*

Theoph. *What is Gods Loue?*

Theol. That whereby God doth freely loue all ſuch as are choſen in Chriſt Ieſus, though in themſelues altogether corrupt. 1. Ioh. 4. 19. *We loued him, becauſe he loued vs firſt.* Rom. 5. 8. *God ſetteth forth his loue towards vs, ſeeing that while we were yet ſinners, Chriſt died for vs.* 10. *For if when we were enemies, we were reconciled to God by the death of his Sonne, much more we, being reconciled ſhall be ſaued by his life.*

Theoph.

Theoph. *How manifold is the declaration of Gods Loue?*

Theol. Two-fold, the firſt, towards infants elected to ſaluation: the ſecond, towards men of riper yeeres.

Theoph. *How is the declaration of Gods Loue to infants?*

Theol. On this maner the infants alreadie elected, albeit they, in the wombe of their mother before they were borne, or preſently after, depart this life, they, I ſay, being after a ſecret & vnſpeakeable manner by Gods ſpirit engraffed into Chriſt, obtaine eternall ſaluation. 1. Corint. 12. 13. *By one Spirit we are all baptized into one body, whether Iewes, or Grecians, or bond, or free, and haue beene all made to drinke into one Spirit.* Luk. 1. 35. *The Angel anſwered, and ſaid vnto her, The holy Ghoſt ſhall come vpon thee, and the power of the moſt High ſhall ouerſhadow thee: therefore alſo that Holy thing, which ſhall be borne of thee, ſhall be called the Son of God.* 41. *And it came to paſſe, as Elizabeth heard the ſalutation of Mary, the babe ſprang in her belly, and Elizabeth was filled with the holy Ghoſt.* 64. *And his mouth was opened immediately, & his tongue looſed, & he ſpake and prayſed God.* 80. *And the child grew, & waxed ſtrong in ſpirit.* Ier. 1. 5. *Before I formed thee in the wombe, I knew thee, & before thou cameſt out of the wombe, I ſanctified thee.* Theoph.

Theoph. *Why say you that the manner of infants saluation is secret and vnspeakeable?*

Theol. Because I. they want actuall faith to receiue Christ: for actuall faith necessarily presupposeth a knowledge of Gods free promise, the which he that beleeueth, doth apply vnto himselfe: but this infants can not any waies possibly perform. And surely if infants should haue faith actually, they generally either loose it when they come to mens estate, or at least shew no signes thereof, both which they could not doe, if before they had receiued actuall faith. Nay we see that in those of riper yeeres, there are not so much as the shadowes or sparkes of faith to be seene, before they be called by the preaching of the Gospell. II. Infants are said to be regenerated only in regard of their internall qualities and inclinations, not in regard of any motions, or actions of the minde, will, or affections. And therefore they want those terrours of conscience, which co ne before repentance as occasions thereof, in such as are of riper yeeres of discretion. Againe, they are not troubled with that conflict & combat betwixt the flesh and the spirit, wherewith those faithfull ones that are of more yeeres are meruailously exercised.

CHAP.

CHAP. XXXVI.

Concerning the first degree of the declaration of Gods loue.

Theoph. *I see how God declared his loue to infants. How doth he declare it to those of yeeres of discretion?*

Theol. The declaration of Gods loue, in those of yeeres of discretion, hath especially foure degrees. Rom 8.30. 1. Cor, 1.30.

Theoph. *Which is the first degree?*

Theol. An effectuall calling, whereby a sinner beeing seuered from the world, is entertained into Gods family. Eph. 2.17. *And came, and preached peace vnto you, which were afarre off, & to them that were neere. 19. Now therefore ye are no more strangers and forrenners, but citizens with the Saints, and of the houshold of God.*

Theoph. *How many, and which be the parts hereof?*

Theol. Two, the first is, *Election*, which is a separation of a sinner from the cursed estate of all mankind. Ioh. 15. 19. *If ye were of the world, the world would loue his owne: but because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you.* The second,

ſecond is, the reciprocal donation or free gift of God the Father, whereby hee beſtoweth the ſinnefull man to bee ſaued vpon Chriſt, and Chriſt againe actually and moſt effectually vpon that ſinnefull man, ſo that, he may boldly ſay, this thing, namely Chriſt both God and man, is mine, and I for my benefit and vſe, enioy the ſame.

Theoph. *Shew me this by ſome ſimilitude.*

Theol. The like wee ſee in wedlocke: The husband ſaith, this woman is my wife, whom her parents haue giuen vnto me, ſo that, ſhee beeing fully mine, I may both haue her, and gouerne her. Againe, the woman may ſay, this man is mine husband, who hath beſtowed himſelfe vpon mee, and doth cheriſh mee as his wife. Rom. 8. 32. *He ſpared not his owne Sonne, but gaue him for vs.* Eſay 9. 6. *Vnto vs a childe is borne, and vnto vs a ſonne is giuen.* Ioh. 17. 2. *Thou haſt giuen him power vpon all fleſh, that he ſhould giue eternall life to all them, whom thou haſt giuen him.* 6. *I haue declared thy name to the men which thou gaueſt me out of the world thine they were, and thou gaueſt them mee, and they kept the word.* 7. *Now they know that all things, whatſoeuer thou haſt giuen mee, are of thee.* Ioh. 10. 29. *My Father, which gaue them me, is greater then all, and none is like to take them out of my Fathers hands.*

Theoph.

Theoph. *What commeth from hence?*

Theol. Hence commeth that admirable vnion, or coniunction, which is the ingrafting of such as are to bee saued, into Christ, and their growing vp together with him: so that after a peculiar manner, Christ is made the head, and euery repentant sinner, a member of his mysticall body. Ioh. 17. 20. *I pray not for these alone, but for them also which shall beleeue in me, through their word.* 21. *That they all may be one, as thou, O Father, art in me, and I in thee: euen that they may be also one in vs.* Eph. 2. 20. *We are members of his body, of his flesh, & of his bones.* Ioh. 25. 1. *I am that true vine, and my Father is the husbandman.* 2. *Euery branch that beareth not fruit in me, he taketh away: and euery one that beareth fruit, he purgeth it, that it may bring forth more fruit.* Eph. 2. 20. *Built vpon the foundation of the Prophets and Apostles, whose corner stone is Iesus Christ himselfe.* 21. *In whom all the building coupled together, groweth vnto an holy temple in the Lord.* 22. *In whom ye are also built together, to be the habitation of God by the Spirit.*

Theoph. *What may I conceiue of this vnion?*

Theol. This, albeit it be a most neere, & reall vnion, yet we must not thinke, that it, by touching, mixture, or, as it were, by fouldering of one soule with another, neither by a bare agree-

agreement of the ſoules among themſelues: but by the communion, and operation of the ſame ſpirit, which beeing by nature infinite, and of ſufficient ability to conioyne thoſe things together, which are of themſelues farre diſtant from each other: the like wee ſee in the ſoule of man, which conioyneth the head with the foote. Eph. 2. 22. 2. Pet. 1. 4. *Whereby moſt great and precious promiſes are giuen vnto vs, that by them ye ſhould be partakers of the Godly nature, in that ye flye the corruption, which is in the world through luſt.* Phil. 2. 1. *If there be any conſolation in Chriſt, if any comfort of loue, if any fellowſhippe of the ſpirit, &c.*

Theoph. *What be the things vnited?*

Theol. In this vnion not our ſoule alone is vnited with Chriſts ſoule, or our fleſh with his fleſh: but the whole perſon of euery faithfull man, is verily conioyned with the whole perſon of our Sauiour Chriſt God and man.

Theoph. *What is the manner of this vnion?*

Theol. The manner of their vnion is this. A faithfull man firſt of all and immediately is vnited to the fleſh, or humane nature of Chriſt, and afterward by reaſon of the humanity, to the *Word* it ſelfe, or diuine nature. For ſaluation and life dependeth on that fulneſſe

fulneſſe of the Godhead which is in Chriſt, yet it is not communicated vnto vs, but in the fleſh, and by the fleſh of Chriſt. Ioh. 6. 53. *Except ye eate the fleſh, and drinke the blood of the Sonne of man, ye haue no life in you.* 56. *He that eateth my fleſh, & drinketh my blood, dwelleth in me, and I in him.*

Theoph. *What is the bond of this vnion?*

Theol. This vnion is made by the Spirit of God applying Chriſt vnto vs: and on our parts by faith receiuing Chriſt Ieſus offered vnto vs. And for this cauſe is it termed a Spirituall vnion.

Theoph. *How is Chriſt to be conſidered?*

Theol. Chriſt, becauſe he is the head of the faithfull, is to be conſidered as a publike man ſuſtaining the perſon of all the elect. Hence is it that the faithfull are ſaid to be cruſifyed with Chriſt, and with him to die, and to bee buried, Rom. 6. 4, 5, 6. to be quickned, Eph. 2. 5 to be raiſed vp, and placed in heauen, verſ. 6. Col. 3. 1. the which is not onely in regard of the hope of the faithfull, but becauſe they are accepted of God certainly to haue done all theſe things in Chriſt: euen as in *Adams* firſt ſinne all his poſteritie afterward was tainted of ſinne.

Theoph. *How is a member of Chriſt diſtinguiſhed?*

Theol.

Theol. Diuerſly, and is ſo either before men, or God.

Theoph. *How before men?*

Theol. Before men they are the members of Chriſt, who outwardly profeſsing the faith are charitably reputed by the Church as true members. But ſuch deceiuing at the length both themſelues and the Church, may be reprobates: and therefore in Gods preſence they are no more true members, then are the noxious humors in mans body, or a woodden legge, or other ioynt cunningly faſtened to another part of the body.

Theoph. *What are members before God?*

Theol. They are ſuch, as either are decreed to be ſo, or actually are ſo alreadie.

Theoph. *Who are ſuch as are decreed to be ſo?*

Theol. They, who being elect from all eternity, are either as yet not born, or not called. Ioh. 10. 16. *Other ſheepe haue I, which are not of this fold: them alſo muſt I bring.*

Theoph. *Who are actuall members of Chriſt?*

Theol. Either liuing, or dying members.

Theoph. *Who is an actuall liuing member of Chriſt?*

Theol. Euery one elected, which being engraffed by faith, and the Spirit into Chriſt, doth feele & ſhew forth the power of Chriſt in him.

Theoph.

Theoph. *What is an actuall dying member?*

Theol. An actuall dying or decaied member is, euery one truly engraffed into Christ, and yet hath no feeling of the power and efficacie of the quickning spirit in him.

Theoph. *To what is such an one like?*

Theol. Vnto a benummed legge without sense, which indeede is a part of mans bodie, and yet receiueth no nourishment: such are those faithfull ones, who for a time doe faint, and are ouercome vnder the heauie burden of tentations, and their sinnes: such are also those excommunicate persons, who in regard of their engraffing are true members, howsoeuer in regard of the externall communion with the Church, and efficacie of the spirit, they are not members, till such time as they, beeing touched with repentance, doe beginne, as it were, to liue againe.

Theoph. *How doth God execute this effectuall calling?*

Theol. By certaine meanes.

Theoph. *Which are they?*

Theol. The first, is the sauing hearing of the word of God, [a] which is, when the said word outwardly is preached, to such an one as is both dead in his sins, and doth not so much as dreame of his saluation. [b] And first of all, the

Law ſhewing a man his ſinne, and the puniſhment thereof, which is eternall death: afterward the Goſpel, ſhewing ſaluation by Chriſt Ieſus, to ſuch as beleeue. [c] And inwardly the eyes of the minde are enlightened, [d] the heart and eares opened, that he may ſee, heare, and vnderſtand the preaching of the word of God. [a] Ezech. 16. 6. *When I paſſed by thee, I ſaw thee polluted in thine owne blood, and I ſaid vnto thee, When thou waſt in thy blood, thou ſhalt liue.* Eſa. 55. 1. *Ho, euery one that thirſteth, come ye to the waters, and ye that haue no ſilver, come, buy, and eate: come, I ſay, and buy wine and milk without ſiluer, & without mony.* Ioh. 1. 12. *As many as receiued him, to them he gaue this priuiledge, that they ſhould become the ſonnes of God: namely, to them which beleeued in his name.* [b] Rom. 7. 7. *I knew not ſinne, but by the Law: for I had not knowne luſt, except the Law had ſaid, Thou ſhalt not luſt.* [c] 1. Ioh. 2. 27. *But the annointing, which ye receiued of him, dwelleth in you: and ye neede not that any man teach you: but as the ſame annointing teacheth you of all things, and is true, and is not lying, and, as it is taught you, ye ſhall abide in him.* [d] Act. 16. 14. *A certaine woman named Lydia, a ſeller of purple, of the citie of Thyatirians, a worſhipper of God, heard vs, whoſe heart God opened, that ſhe attented to the things that Paul ſpake.* Pſal. 40. 6.

Thou art not delighted with ſacrifice and burnt offrings, but mine eares haſt thou opened. Ioh. 6. 44. *No man can come vnto me, except the Father, which hath ſent me, draw him: and I will rayſe him vp at the laſt day.* Eſay 54. 6. *The Lord hath called thee, being as a woman forſaken, and as a young wife, when thou waſt refuſed, ſaith the Lord.*

Theop. *Which is the ſecond meanes by which God executeth his effectuall calling?*

Theol. The mollifying of the heart, the which muſt be bruiſed in pieces, that it may be fitte to receiue Gods ſauing grace offered vnto it. Ezech. 11. 19. *I will giue them one heart, and I will put a new ſpirit within their bowels. And I will take the ſtony heart out of their bodies, and will giue them an heart of fleſh.*

Theoph. *How may this ſtony heart be bruized?*

Theol. There are for the bruiſing of this ſtony heart, foure principall hammers. The firſt, is the knowledge of the Lawe of God. The ſecond, is the knowledge of ſinne, both original, & actuall, & what puniſhment is due vnto them. The third, is compunction, or pricking of the heart, namely, a ſenſe and feeling of the wrath of God for the ſame ſinnes. The fourth, is an holy deſperation of a mans owne power, in the obtaining of e-

ternall life. Act. 2. 37. *When they heard these things, they were pricked in heart, and said vnto Peter, and the rest of the Apostles, Men and brethren, what shall we doe?* 38. *Peter said vnto them, Repent, and be baptized euery one of you in the Name of Iesus into the remission of sins, and ye shal receiue the gift of the holy Ghost.* Luk. 15. 17. *Then he came to himselfe, and said, How many hyred seruants at my fathers haue bread enough, and I die for hunger?* 18. *I will rise and goe to my father, and say vnto him, Father, I haue sinned against heauen, and before thee,* 19. *And am no more worthy to be called thy sonne: make me one of thy hyred seruants, &c.* Matth. 15. 24. *He answered, and said, I am not sent, but to the lost sheepe of Israel.*

Theoph. *But what is the third meanes by which God executeth the effectuall calling?*

Theol. Faith.

Theoph. *What is this* Faith?

Theol. A miraculous and supernaturall faculty of the heart, apprehending Christ Iesus, being applyed by the operation of the holy Ghost, and receiuing him to it selfe. Ioh. 1. 12. 6. 35. *Iesus said vnto them, I am the bread of life, he that commeth vnto me, shall neuer hunger: and he that beleeueth in me, shall neuer thirst.* Rom. 9. 30. *What shall we say then? the Gentiles which followed not righteousnesse,*

haue attained vnto righteouſneſſe, euen the righteouſneſſe which is of faith.

Theoph. *How is Chriſt receiued?*

Theol. When euery ſeuerall perſon doth particularly apply vnto himſelfe Chriſt with his merits, by an inward perſwaſion of the heart, which co meth none other way, but by the effectuall certificate by the holy Ghoſt concerning the mercy of God in Chriſt Ieſus. 1. Cor. 2. 12. *We haue receiued, not the ſpirit of the world, but the ſpirit which is of God, that we might know the things that are giuen to vs of God.* Ezech. 12. 10. *I will poure the ſpirit of grace vpon the houſe of Dauid, and vpō the inhabitants of Ieruſalem: and they ſhall looke vnto me, whom they haue wounded.* Rom. 19. 16. *His ſpirit beareth witneſſe to our ſpirit, that we are the ſonnes of God.* Eph. 1. 13. *In whom alſo ye haue truſt, after that ye heard the word of truth, euen the Goſpell of your ſaluation, wherein alſo after that ye beleeued, ye were ſealed with the holy ſpirit of promiſe.* 2. Cor. 1. 22.

Theoph. *How many degrees be there in the worke of faith?*

Theol. In the worke of faith, theto are foure degrees, of motions of the heart, linked and vnited together, and are worthy the conſideration of euery Chriſtian.

Theoph. *Which is the first?*

Theol. Knowledge of the Gospell, by the illumination of Gods spirit. Esay 53.11. *By his knowledge shall my seruant iustifie many.* Ioh. 7.3. *This is life eternal, that they know thee to be the onely very God, and whom thou hast sent Iesus Christ.*

Theoph. *Is there nothing els here to be obserued?*

Theol. To this, in such as are truely humbled, is annexed a serious meditation of the promises in the Gospell, stirred vp by the sensible feeling of their owne beggery.

Theoph. *What followeth after the aforesaide knowledge?*

Theol. In all such as are enlightned, after it commeth a *generall faith*, whereby they subscribe to the truth of the Gospell. Heb.4.2. *Vnto vs was the Gospell preached, as also vnto them: but the word that they heard, profited not them, because it was not mixed with faith in those that heard it.* 1.Tim.1.19. *Hauing faith & a good conscience, which some haue put away, and as concerning the faith, haue made shipwracke.* 1.Tim.2.4. *Who will that all men should be saued, and come vnto the knowledge of the truth.*

Theoph. *Whence is this knowledge wrought?*

Theol. If it bee more full and perfect, is called

called in Greeke πληροφορία τῆς συνέσεως, that is, the full assurance of vnderstanding. Coloss. 2.2. *That their hearts might be comforted, and they knit together in loue, and in all riches, of the full assurance of vnderstanding, to know the mysterie of God, euen the Father, and of Christ.* Rom. 14.14. *I know, and am perswaded through the Lord Iesus, that there is nothing vncleane of it selfe.* Luk. 1.1. *For as much as many haue taken in hand to set forth the storie of those things, whereof we are fully perswaded.* 1. Thess. 1.5. *Our Gospell was vnto you, not in word onely, but also in power, and in the holy Ghost, and in much assurance.*

Theoph. *Which is the second degree in the worke of faith?*

Theol. Hope of pardon, whereby a sinner, albeit he yet feeleth not that his sinnes are certenly pardoned, yet he beleeueth that they are pardonable. Luk. 15.18. *I will goe vnto my Father, and say, Father, I haue sinned against heauen, and against thee, and am no more worthy to be called thy sonne, make me as one of thine hired seruants.*

Theoph. *Which is the third?*

Theol. An hungring and thirsting after that grace, which is offered to him in Christ Iesus, as a man hungreth and thirsteth after meate & drink. Ioh. 6.35. & 7.37. Reu. 21.6.

And he said vnto me, It is done, I am A & Ω, the beginning and the end, I will giue to him that is a thirst, of the well of the water of life freely. Mat. 5.6. *Blessed are they which hunger and thirst after righteousnesse, for they shall be satisfied.*

Theoph. *And which is the fourth?*

Theol. The approching to the throne of Grace, that there flying from the terrour of the Law, he may take hold of Christ, and finde fauour with God. Heb. 4. 16. *Let vs therefore goe boldly to the throne of grace, that we may receiue mercie, and finde grace to helpe in time of neede.*

Theoph. *How many parts hath this approching, and which are they?*

Theol. Two, The first, is an humble confession of our sinnes before God particularly, if they be knowne sinnes, and generally, if vnknowne: this done, the Lord forthwith remitteth all our sinnes. Psal. 32.5. *I thought, I will confesse against my selfe my wickednes vnto the Lord, and thou forgauest the punishment of my sinne. Selah.* 2. Sam. 12. 13. *Dauid said to Nathan, I haue sinned against the Lord: wherefore Nathan said to Dauid, The Lord hath taken away thy sin, thou shalt not die.* Luk. 15.19. The second, is the craning pardon of some sinnes, with vnspeakeable sighes, and in perseuerance. Luk. 15. 21. Act. 8. 22. *Repent of*

this

this wickednesse, and pray God that, if it be possible, the thought of thine heart may be forgiuen thee. Rom. 8.26. *The spirit helpeth our infirmities: for we know not what to pray as we ought: but the spirit it selfe makes request for vs, with sighes which cannot be expressed.* Hos. 14.2,3. *O Israel, returne vnto the Lord thy God, for thou hast fallen by thine iniquitie; take vnto you words, and turne to the Lord, and say to him: Take away all iniquitie, and receiue vs graciously.*

Theoph. *What is the fifth degree in the worke of faith?*

Theol. The fifth arising of the former, is an especiall perswasion imprinted in the heart by the holy Ghost, whereby euery faithfull man doth particularly apply vnto himselfe, those promises which are made in the Gospel. Math. 9.2. *They brought vnto him a man sick of the palsie: and when Iesus saw their faith, he said vnto the sicke of the palsie, Sonne, be of good comfort, thy sinnes are forgiuen thee.* Math. 15.28. *O woman, great is thy faith, be it vnto thee, as thou desirest.* Gal. 2.20. *I liue, yet not I now, but Christ liueth in me: and in that I now liue in the flesh, I liue by the faith of the Sonne of God, who hath loued me, and giuen himselfe for me.*

Theoph. *Must, and when must this perswasion be in euery one?*

Theol.

Theol. This perſwaſion is, and ought to be in euery one, euen before he haue any experience of Gods mercies. Matth. 15.22. *A woman, a Canaanite, came out of the ſame coaſts, and cryed, ſaying vnto him, Haue mercy on me, O Lord, the ſonne of Dauid, my daughter is miſerably vexed with a diuell, &c.* 23,24,25,26, 27. Ioh. 20. 29. *Ieſus ſaid vnto him, Thomas, becauſe thou haſt ſeene me, thou beleeueſt: bleſſed are they, which haue not ſeene, and haue beleeued.* Heb. 11.1. *Faith is the ground of things hoped for, and the euidence of things which are not ſeene.*

Theoph. *How can I bee perſwaded of that which I ſee not?*

Theol. Indeede in Philoſophie, we firſt ſee a thing true by experience, & afterward giue our aſſent vnto it: as in naturall Philoſophie, I am perſwaded that ſuch a water is hote, becauſe, when I put mine hand into it, I perceiue by experience an hote qualitie. But in the practiſe of faith, it is quite contrary. For firſt, we muſt conſent to the word of God, reſiſting all doubt & diffidence, and afterward will an experience, and feeling of comfort follow. 2. Chron. 20.20. *Put your truſt in the Lord your God, and ye ſhall be aſſured: beleeue his Prophets, and ye ſhall proſper.* They therefore doe very ill, who are ſtill in a doubt of their

their ſaluation, becauſe as yet, they feele not in themſelues, eſpeciall motions of Gods Spirit.

Theoph. *I ſee the way which God vſeth in begetting faith, is there anything elſe to be learned?*

Theol. There are beſides this, two notable degrees of faith. The one is, the loweſt, and as I may ſpeake, the poſitiue degree: the other is the higheſt, or ſuperlatiue.

Theop. *Which is the loweſt degree of faith?*

Theol. The loweſt degree of faith is called ὀλιγοπιστία, a little or weake faith, like a graine of muſtard-ſeede, or ſmoaking flaxe, which can neither giue out heate or flame, but onely ſmoake. Matth. 8. 25. *His Diſciples awaked him, ſaying, Saue, maſter, we periſh.* 26. *And he ſaid vnto them, Why are ye fearefull, O ye of little faith.* Matth. 7. 20. *If ye haue faith as much as a graine of muſtard-ſeede, ye ſhall ſay vnto the mountaines, Moone, and it ſhal remoone,* Eſay 42. 3. *The ſmoaking flaxe ſhall he not quench.*

Theoph. *When is faith ſaid to be weake and feeble.*

Theol. When as, of thoſe fiue degrees aboue mentioned, eyther the firſt, which is *knowledge*, or the fifth, which is *application* of the promiſes, is very feeble, the reſt remaining

ning ſtrong. Rom. 14.2. *One beleeueth that he may eate all things, and another which is weake, eateth hearbs.* 3. *Let not him that eateth, deſpiſe him that eateth not: and let not him which eateth not, iudge him which eateth: for God hath receiued him.* The Apoſtles although they beleeued, that Chriſt was the Sonne of the liuing God: yet they were ignorant of his death and his reſurrection. Matth. 16. 16. Ioh. 6. 69. Matth. 17. 22. Luk. 9. 49. *They vnderſtood not that word: for it was hid frō them, ſo that they could not perceiue it.* Act. 1. 6. *They asked him ſaying, Lord, wilt thou reſtore at this time the kingdome of Iſrael?*

Theoph. *For the better knowledge of this kind of faith, what muſt we obſerue?*

Theol. Theſe two rules:

I. A ſerious deſire to beleeue, and an endeauour to obtaine Gods fauour, is the head of faith. Mat 5 6. *Bleſſed are they which hunger and thirſt after righteouſneſſe, for they ſhall be ſatisfied.* Reuel. 21. 6. *I will giue to him that is a thirſt, of the well of the water of life freely.* Pſalm. 145. 19. *He will fulfill the deſire of them that feare him: he alſo will heare their cry, and will ſaue them.* For in ſuch as beginne to beleeue and to be renued, the minde will lie not idle, but beeing mooued by the holy Ghoſt, ſtriue with doubtfulneſſe and diſtruſt, and endea-

endeauour to put their aſſent to the ſweete promiſes made in the Goſpel, and firmly to apply the ſame to themſelues, and in the ſenſe of their weakeneſſe, deſire aſsiſtance from aboue, and thus faith is beſtowed.

II. God doth not deſpiſe the leaſt ſparke of faith, if ſo be, it, by little and little, doe encreaſe, and men vſe the meanes to increaſe the ſame. Luk. 17. 5. *The Apoſtles ſaid vnto the Lord, encreaſe our faith. 6. And the Lord ſaid, if ye had faith as much as a grain of muſtard-ſeed, and ſhould ſay vnto this mulberry tree, Plucke thy ſelfe vp by the roots, and plant thy ſelfe in the ſea, it ſhould euen obey you.* Man muſt therefore ſtir vp his faith, by meditation of Gods word, ſerious praiers, and other exerciſes belonging vnto faith.

Theoph. *Which is the higheſt degree of faith?*

Theol. The higheſt degree of faith, is πληροφορία, *a full aſſurance*, which is not onely certen and true, but alſo a *full perſwaſion* of the heart, whereby a Chriſtian much more firmely taking holde on Chriſt Ieſus, maketh full and reſolute account that God loueth him, and that hee will giue to him by name, Chriſt, and all his graces pertayning to eternall life. Rom. 4. 20. *Neyther did he doubt of the promiſe of God through vnbeliefe,*

but

but was ſtrengthened in the faith, and gaue glory to God. 21. *Beeing fully aſſured that he, which had promiſed, was able alſo to do it.* Rom. 8. 38. *I am perſwaded, that neither life, nor death, &c. can ſeparate vs from the loue of God which is in Chriſt Ieſus.* 1. Sam. 17. 36. *Thy ſeruant ſlew both the lyon and the beare: therefore this vncircumciſed Philiſtine ſhalbe as one of them, ſeeing he hath railed on the hoſt of the liuing God.* Pſal. 23. 6. *Doubtleſſe, kindneſſe and mercy ſhall follow me all the dayes of my life.* Conferred with ver. 1, 2, 3, 4.

Theoph. *How doth a man come to this high degree?*

Theol. After the ſenſe, obſeruation, and long experience of Gods fauour and loue.

Theoph. *Whether is iuſtifying faith commanded in the Law.*

Theol. It is commanded in the law of faith, namely, the Goſpell but not in the lawe of workes, that is, in the morall law. Rom. 3. 27.

Theoph. *What reaſons haue you for this your aſſertion?*

Theoph. I. That which the law reuealeth not, that it commandeth not; but the lawe is ſo farre from reuealing iuſtifying faith, that it neuer knew it. II. Adam had fully before his fall written in his heart the morall law,

law, yet had he not iuſtifying faith, which apprehendeth Chriſt.

Theoph. *But incredulitie is condemned by law?*

Theol. That incredulitie which is toward God, is condemned in the law; but that incredulitie which is againſt the Meſsiah Chriſt Ieſus, is condemned by the Goſpel. For as by the Goſpel, not by the law, incredulity in the Son as Mediatour, appeareth to be a ſinne: ſo likewiſe not by the law is incredulitie in the Meſsiah condemned, but by the Goſpel, which commandeth vs to heare him and to beleeue in him. Matth. 17.5. 1. Iohn 3.23. Thus it is plaine that this ſinne, not to beleeue in Chriſt, is expreſſely and diſtinctly made manifeſt, and condemned by the Goſpell. And albeit the knowledge of ſinne be by the law, yet not euery thing which doth reprooue, and declare ſome ſinne, is the law of workes, or belongeth thereto.

Theoph. *But ceremonies belong to the decalogue?*

Theol. Ceremonies may be as examples referred to the decalogue, but indeede they are appendants to the Goſpel.

CHAP.

CHAP. XXXVII.

Concerning the second degree of the declaration of Gods Loue.

Theoph. *You said in the former chapter that the declaration of Gods loue, in those of yeers of discretion had foure degrees, you haue spoken of the first, which is the second?*

Theol. The second degree is *Iustification*, whereby such as beleeue, are accounted iust before God, through the obedience of Christ Iesus. 2. Cor. 5. 21. *He hath made him to be sin for vs, which knew no sin, that we should be made the righteousnes of God in him.* 1. Cor. 1. 30. Rom. 5. 19. *As by one mans disobedience many were made sinners, so by the obedience of one (that is, Iesus Christ, v. 17.) shall many also be made righteous.*

Theoph. *Whether did Christ perform full obedience to the law, for vs men alone, or for himselfe also?*

Theol. I. Not for himselfe, as some not rightly would haue him: for the flesh of Christ beeing hypostatically vnited to the *Word*, and so in it selfe fully sanctified; was euen from the first moment of conception, most worthy to be blessed with eternall life:

Therefore

Therefore by all that obedience, which hee performed after his conception, Chriſt, hee merited nothing for himſelfe. II. For vs, namely, for the faithfull, he fulfilled all the righteouſnes of the law: and hence is it that heis called *the end of the law vnto righteouſnes to euery one that beleeueth*, Rom. 10.

Theol. But Chriſt as he is man, is bound to performe obedience to the law for himſelfe.

Theol. He is not bound by nature, but of his owne accord: for he was not a bare man, but God and man. And albeit Chriſt did neither ſuffer nor fulfill the law, but in that fleſh which he tooke vpon him; yet by reaſon of the hypoſtaticall vnion, this his paſſion, and obedience hath reſpect vnto the whole perſon, conſidered as God and man, and therefore his obedience was not due on his part, and ſo was without merit to himſelf: yea, in that the fleſh of Chriſt is vnited to the perſon of the *Word*, and ſo exalted in dignitie and ſanctitie aboue all Angels, it may ſeeme to be exempted from this naturall obligation of performing the law.

Theoph. *If then Chriſt performed the law for vs, we are no more now bounden to the obſeruance of the ſame: as we doe not vndergoe eternall puniſhments for our ſins, the which Chriſt in his perſon did beare vpon the Croſſe, what thinke you of this.*

Theol. If wee keepe the ſame reſpect of performing obedience to the law, the conſequence is very true, otherwiſe it is not ſo: for Chriſt performed obedience to the law for vs, as it is the ſatisfaction of the law: but the faithfull they are bounden to obedience, not as it is ſatisfactorie, but as it is a document of faith, and a teſtimonie of their gratitude towards God, or a meanes to edifie their neighbours: euen as Chriſt ſuffering puniſhments for our ſinnes, wee alſo ſuffer puniſhments as they are either trials, or chaſtiſements vnto vs.

Theoph. *But the law and iuſtice of God doth not together exact both, namely, obedience, and puniſhment?*

Theol. In mans perfect eſtate, the iuſtice of God requireth onely obedience; but in his eſtate corrupted, hee requireth both obedience, and puniſhment. Puniſhment, as the law is violated: obedience, that legall iuſtice may be performed. Galat. 3. 10. It is therefore plaine, that not only Chriſts paſsion, but alſo his legall obedience, is our righteouſneſſe before God.

Theoph. *How many parts hath Iuſtificaiion?*

Theol. Two: Remiſsion of ſinnes. and Imputation of Chriſts righteouſneſſe.

Theoph. *What is remiſſion of ſinnes?*

Theol.

Theol. That part of iuſtificaton, whereby he that beleeueth, is freede from the *guilt* and *puniſhment* of ſinne, by the merits of the paſsion of Chriſt. Coloſſ.2.21. 22. *You hath he now reconciled in the body of his fleſh, through death to make you holy, and vnblameable, and without fault in his ſight.* 1.Pet.2.24. *Who, in his owne fleſh, bare our ſinnes in his body, on the tree, that we being deliuered from ſinne, ſhould liue in righteouſneſſe, by whoſe ſtripes ye are healed.*

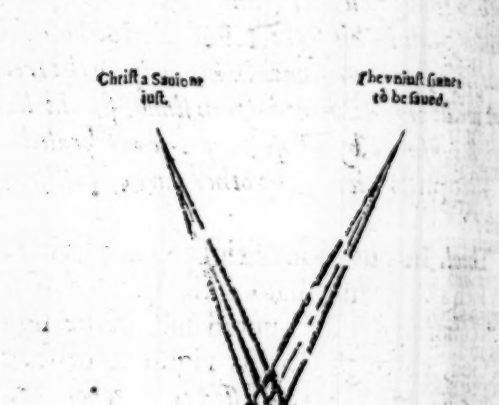
Theoph. *Which is the other part of Iuſtification?*

Theol. Imputation of righteouſnes, whereby ſuch as beleeue, hauing the guilt of their ſins couered, are accounted iuſt in the ſight of God, through Chriſts righteouſneſſe. 2. Cor.5.21. Pſal.32.1. *Bleſſed is he whoſe wickedneſſe is forgiuen, and whoſe ſinne is couered.* Rom.4. the whole chapter, where the Apoſtle repeateth imputation eleauen times. Phil.3.9. *I haue counted all things loſſe, and doe iudge them to bee domage, that I might winne Chriſt, and might be found in him, that is, not hauing mine owne righteouſnes, which is by the lawe, but that which is through the faith of Chriſt, euen the righteouſneſſe which is of God through faith.*

Theoph. *What is the forme of Iuſtification?*

Theol. The forme of Iuſtification, is as it

were, a kinde of translation of the beleeuers sinnes vnto Christ, and againe, Christs righteousnesse vnto the beleeuer, by meanes of Gods diuine imputation. As is apparent in this picture following.



Theop. *How is the obedience of Christ called?*

Theol. The righteousnesse of God, and of Christ.

Theoph. *How of God?*

Theol. I. Not because it is in God, but of God: for it taketh all the power and merite it hath from the deitie of the Sonne: whence it

it is that Ieremy ſaith, *Iehouah our Righteouſneſſe.* II. God doth onely accept of it for vs, becauſe that alone maketh vs boldly to approach vnto Gods throne of Grace, that we may haue pardon for our ſinnes, and bee receiued to eternall life.

Theoph. *How of Chriſt?*

Theol. It is alſo called the Righteouſneſſe of Chriſt, becauſe being out of vs, it is in the humanity of Chriſt as in a ſubiect.

Theoph. *But no man is made iuſt by another mans iuſtice?*

Theol. This iuſtice is both anothers, and ours alſo. An others, becauſe it is in Chriſt as in a ſubiect: ours, becauſe by means of the fore-named vnion, Chriſt with all his benefits is made ours.

Theop. *But the auncient fathers neuer dreamed of this imputatiue iuſtice, and it may ſeeme too of no greater continuance then fiftie yeares.*

Theol. This is both falſe, and impious to affirme. *Auguſt.* 3. *Tract.* vpon Iohn, ſaith, *All ſuch as are iuſtified by Chriſt, are iuſt not in themſelues, but in him. Barnard* in his ſermon (*adimlites templi.* chapter 11.) *Mors in Chriſti morte fugatur, & Chriſti iuſtitia nobis imputatur*: that is, *Death, in Chriſt his death is put to flight, and the iuſtice of Chriſt is*

imputed vnto vs. And in his 62. sermon vpon the *Canticles.* Where is there any rest (saith he) but in the wounds of our Sauiour? I will further sing, but what? mine own iustice? nay, O Lord, I wil remember thy iustice alone: for that is also my iustice. For thou wast made of God vnto me iustice: But should I feare, whether that one iustice would suffice two? nay it is not a short cloake that is not able to couer a couple. Thy iustice is iustice for euermore, and will both couer thee and mee, it is largely large, and eternall iustice: and in me it couereth the multitude of my sinnes, *&c. August. l. de Spiritu & litera,* cap. 9. & 26. *We must vnderstand this saying so, The doers of the law shall be iustified,* that we may know, that there are no doers of the law, but such as are iustified, so that they are not first doers of the law, and then iustified, but first iustified, and then doers of the law. So it is said, *they shal be iustified,* as if it should be said, they shall be reputed iust and accounted iust.

Theoph. *What is annexed to iustification?*

Theol. Adoption, whereby all such as are predestinate to bee adopted, receiue power, to be actually accounted the sonnes of God by Christ. Eph. 1. 5. *Who hath predestinate vs, to be adopted through Iesus Christ, vnto himselfe, according to the good pleasure of his will.*

Theoph.

Theoph. *What benefit haue we by adoption?*

Theol. By meanes of adoption, God hath beſtowed many notable priuiledges vpon his children. I. They are the Lords heires apparent. Rom.8.17. *If we be children, we be alſo heires, euen the heires of God.*

II. They are fellow heires with Chriſt, yea kings. Rom.8.17. Reuel.1.6. *And made vs Kings and Prieſts, euen to God his Father.*

III. All their afflictions, yea euen their wants, and offences, are turned to trials or fatherly chaſtiſements, inflicted vpon them for their good. Rom. 8.28. *We know that all things work together for the beſt, vnto them that loue God.* 36. *It is written, for thy ſake are we killed all the day long: we are accounted as ſheepe for the ſlaughter.* verſe 37. *Neuertheleſſe, in all theſe things, wee are more then conquerers through him that loued vs.* Pſal.89.32. *I will viſit their tranſgreſſions with the rod, and their iniquitie with ſtrokes,* 33. *Yet my louing kindnes wil I not take from him.* 2. Cor. 12.7 *There was giuen vnto me a pricke in the fleſh the meſſenger of Satan to buffet me, becauſe I ſhould not be exalted out of meaſure.* 2. Sam. 7.14. *I will be to him a father, and he ſhall be to me a ſonne: and if hee ſinne, I will chaſten him with the rod of men, and with the plagues of the children of men.*

IV. They haue domision ouer all crea-

tures, yet ſo, as that in this life they haue only right to the thing; but after this life also in the ſame. Whence it is apparent, that the faithfull alone haue the true vſe of the Lords goods, I. becauſe their perſons are in Christ acceptable vnto him, in whom alſo they haue reſtitution made vnto them of thoſe goods which they loſt in Adam, that they may with a good conſcience vſe them. II. They vſe them with thankſgiuing to their ends appointed by God. 1. Corinth. 3. 22, 23. *Whether it be Paul, or Apollos, or Cephas, or the world, or life, or death, whether they be things preſent, or things to come, euen all are yours,* Heb. 2. 7. *Thou madeſt him little inferiour to the Angels, thou crownedſt him with glorie, and honour, and haſt ſet him aboue the works of thine hands.* 8. *Thou haſt put all things in ſubiection vnder his feete.*

Laſt of all, they may haue the Angels as miniſtring ſpirits attending vpon them for their good. Heb. 1. 14. *Are they not all miniſtring ſpirits, ſent forth to miniſter for their ſakes which ſhall be heires of ſaluation?* Pſal. 34. 7. *The Angel of the Lord pitcheth round about them that feare him, and deliuereth them.*

CHAP.

CHAP. XXXVIII.

Concerning the third degree of the declaration of Gods Loue.

Theoph. *You haue ſpoken of two degrees of the declaration of Gods law, in thoſe of yeeres of diſcretion, which is the third?*

Theol. The third degree, is Sanctification, whereby ſuch as beleeue, beeing deliuered from the tyrannie of ſinne, are by little and little renued in holineſſe and righteouſneſſe. 1. Ioh. 3. 9. *Whoſoeuer is borne of God, ſinneth not: for his ſeede remaineth in him, neither can he ſinne, becauſe he is borne of God.* Rom. 8. 1. *There is no condemnation to thoſe which are in Chriſt Ieſus, which walke not after the fleſh but after the ſpirit.*

Theop. *How many parts hath this ſanctificatiō?*

Theol. Two, Mortification, & Viuification.

Theoph. *What is the Mortification of ſinne?*

Theol. The firſt part of ſanctification, whereby the power of ſinne is abated, and crucified in the faithfull. Rom. 6. 2. *How ſhall we that are dead to ſinne, liue yet therein?* 3. *Know ye not that all we which haue beene baptized into Ieſus Chriſt, haue beene baptized into his death?* 4. *We are buried then with him by baptiſme into his death, that like as Chriſt was raiſed*

raiſed vp from the dead, by the glorie of the father, ſo we alſo ſhould walke in newneſſe of life. Eccles. 5.6,7,11,12,13. Gal. 5.24. *They which are Chriſts haue crucified the fleſh, with the affections and luſts thereof.*

Theoph. *By what meanes is this Mortification wrought?*

Theol. By the death and buriall of Chriſt, from whence, (ſinne beeing by it at the firſt nipped in the head,) proceedeth ſuch a vertue, as doth both keepe vnder the ſtrength, that it cannot breake out as it would, and in man, as it were in a graue, doth cauſe it to die and eke putrifie. Rom. 6.6. *Our old man is crucified with him, that the bodie of ſinne might bee deſtroyed.*

Theoph. *What is the power of Chriſts death?*

Theol. A certaine power iſſuing into his humanity ſuffering, and dying, from his Deitie; whereby he did, in the ſame his humanity, both concerning the guilt, and alſo the puniſhment, vanquiſh our ſinne, imputed vnto him, being our ſuretie: that in like ſort, he, in vs his members, might by the ſame power aboliſh the corruption of ſinne.

Theoph. *What is Viuification?*

Theol. The ſecond part of ſanctification: whereby inherent holineſſe being begun, is ſtill augmented and enlarged.

Theoph.

Theoph. *How is this done?*

Theol. Firſt, wee receiue the firſt fruits of the ſpirit, then a continuall encreaſe of them. 4 23. *Be renued in the ſpirit of your mind.* 24. *And put on the new man which after God is created in righteouſneſſe, and true holineſſe.* Eph. 2.1. *And you, hath he quickened, that were dead in treſpaſſes & ſinnes.* Gal. 2.20. *Thus I liue, yet not I now, but Chriſt in me: & in that I now liue by the fleſh, I liue by the faith of the Sonne of God who hath loued me, and giuen himſelfe for mee.* Rom. 8.23. *We which haue the firſt fruits of the ſpirit, euen we doe ſigh in our ſelues, waiting for the adoption, euen the redemption of our bodies.* 1. Cor. 15.45. *The firſt man Adam was made a liuing ſoule, and the ſecond man Adam was made a quickning ſpirit.*

Theoph. *What is the efficient cauſe both of Mortification, and Viuification?*

Theol. The holy Ghoſt, who doth by his diuine power conuey himſelfe into the beleeuers hearts, and in them, by applying the power of Chriſt his death, and reſurrection, createth holineſſe Iob 33.24,25. Rom. 8.9. *Now ye are not in the fleſh, but in the ſpirit, becauſe the ſpirit of God dwelleth in you: but if any man haue not the ſpirit of Chriſt, the ſame is not his.* 11. *But the ſpirit of him that raiſed vp Ieſus from the dead dwell in you, he that rayſed vp Chriſt*

Christ from the dead, shall also quicken your mortall bodies, because that his spirit dwelleth in you.

Theoph. *What is the speciall prescruatiue of viuification?*

Theol. A vertue deriued from Christs resurrection, to those that are quickned, which maketh them to rise vp to newnes of life. Phil 3.10. *That I may know him, and the vertue of his resurrection.*

Theoph. *Which is the power of Christs Resurrection?*

Theol. That whereby hee first did in his own flesh, as conquerer ouer death and sinne, begin to liue with God, and to be exalted aboue euery name: and then by it, hee, in his members, sinne being dead and buried, doth cause in them a study and purpose to liue according to the will of God.

Theoph. *Is there any thing els here obseruable?*

Theol. Furthermore, this inherent holinesse is to be distinguished into parts, according to the seuerall faculties of the body and soule of man. 1. Thess. 5.23. *The very God of peace sanctifie you throughout: And I pray God, that your whole* spirit, soule, *and* body *may be kept blameless, vnto the comming of our Lord Iesus Christ?*

Theoph.

Theoph. *Which is the firſt faculty by which this inherent holines may be diſtinguiſhed?*

Theol. The holineſſe or renuing of the minde.

Theoph. *Which is this?*

Theol. The illumination thereof, to the knowledge of the will of God. Coloſſ. 1. 9. *We ceaſe not to pray for you, and to deſire that ye might be fully filled with knowledge of his will, in all wiſedome, and ſpirituall vnderſtanding.* 1. Cor. 12. 8. *To one is giuen by the ſpirit, the ſpeech of wiſdome, to another the ſpeech of knowledge, by the ſame ſpirit.*

Theoph. *What is this Illumination?*

Theol. Eyther ſpirituall vnderſtanding, or ſpirituall wiſedome.

Theoph. *Which is ſpirituall vnderſtanding?*

Theol. An illumination of the mind, whereby it acknowledgeth the knowne truth of the word of God.

Theoph. *What is ſpirituall wiſedome?*

Theol. It is alſo an illumination of the minde, whereby the ſame truth, is applyed to the good ordering of particular both things and actions, as perſons, place, and time require.

Theoph. *What are the effects of both theſe?*

Theol. I. To diſcerne betweene good and euill. Heb. 5. 14. *Strong meate belongeth to them*

them that are of age, which through long custome haue their wittes exercised, to discerne both good and euill. Phil. 10. 1. *That wee may discerne things that differ one from another.*

II. To discerne of spirits. 1. Ioh. 4. 1. *Dearely beloued, beleeue not euery spirit, but try the spirits whether they are of God.* 1. Thess. 5. 21. *Try all things, and keepe that which is good.* Act. 17. 11. *These were more noble men, then they which were at Thessalonica, which receiued the word with all readinesse, and searched the Scriptures daily, whether these things were so.*

III. To meditate vpon the word and workes of God. Psal. 1. 2. *But his delight is in the Law of God, and in that Law doth exercise himselfe day and night.* Psal. 119. 15. *I will meditate in thy precepts, and consider thy wayes.* Psal. 107. the whole psalme.

IIII. To discerne and acknowledge a mans owne inward blindnesse. Psal. 119. 33. *Teach me, O Lord, the way of thy statutes, and I will keepe it vnto the end.* 28. *Open mine eyes, that I may see the wonders of thy Law,*

Theoph. *What is the second faculty of the soule by which inherent holinesse may be distinguished?*

Theol. The sanctity of the memorie, which is an ability to keepe a good thing, when it is offered to the minde, and as neede

ſerueth, to remember it. Pſal. 119. 11. *I haue hid thy promiſe in mine heart, that I might not ſinne againſt thee.* Pſal. 16. 7. *I will praiſe the Lord who hath giuen me counſell: my reynes alſo teach me in the nights.* Luk. 2. 51. *His mother kept all theſe things in her heart.*

Theoph. *Which is the third?*

Theol. The ſanctitie of conſcience, which is a grace of God, whereby a mans conſcience excuſeth him for all ſinnes, after they are forgiuen him in Chriſt, as alſo of his vpright walking in the whole courſe of his life. 1. Tim. 1. 19. *Hauing faith and a good conſcience, which ſome hauing put away, &c.* 1. Cor. 4. 4. *I know nothing by my ſelfe, yet am I not thereby iuſtified.* Act. 23. 1. *Paul ſaid, I haue in all good conſcience, ſerued God vntill this day.* Act. 24. 16. *I endeauour my ſelfe to haue alway a cleare conſcience, toward God & toward men.* Pſal. 26. 1, 2, 3. *Iudge me, O Lord, for I haue walked in mine innocencie, my truſt hath beene alſo in the Lord: therefore ſhall I not ſlide. Proue me, O Lord, and try me, examine my reynes and mine heart. For thy louing kindnes is before mine eyes, therefore haue I walked in thy truth.*

Theoph. *What ariſeth out of this conſcience ſo ſanctified?*

Theol. Hence, in all godly men ariſeth the inward *peace of God*, and the outward alacritie

critie in the countenance. Phil. 4.7. *The peace of God which passeth all vnderstanding, shall preserue your hearts and mindes in Iesus Christ.* Prou. 28.1. *The wicked flee, when none pursueth: but the righteous are bold as a lyon.*

Theoph. *Which is the fourth faculty?*

Theol. Sanctitie of will, whereby man beginneth to will that which is good, and to refuse the contrarie.

Theoph. *What may I obserue hence?*

Theol. That therefore in this estate, the will is partly freed from bondage, partly in bondage to sinne. Phil. 2.13. *It is God which worketh in you, both the will and the deede, euen of his owne pleasure.* Rom. 7. 18. *I know that in me, that is, in my flesh, dwelleth no good thing: for to will to present with me, but I finde no meanes to performe that which is good, &c.* vers. 19, 20, 21, 22.

Theoph. *Which is the fifth faculty distinguished by this holinesse?*

Theol. Sanctitie of affections, which is the right mouing of them. 1. Thess. 5. 23. Rom. 7.24.

Theoph. *Which is the first affection of speciall note?*

Theol. Hope, whereby men with sighings, looke for the accomplishing of their redemption. Rom. 8.23.

Theoph.

Theoph. *Giue me ſome rule concerning it?*

Theol. This hope, when it is once ſtrong and liuely, hath alſo her πληροφορία, that is, full aſſurance, as faith hath. Heb. 6. 11. *And we deſire that euery one of you ſhew the ſame diligence, to the full aſſurance of hope vnto the end.* 1. Pet. 1. 3. *Bleſſed be God, euen the Father of our Lord Ieſus Chriſt, which, according to his abundant mercy, hath begotten vs againe vnto a liuely hope, by the reſurrection of Ieſus Chriſt from the dead.*

Theoph. *Which is the ſecond?*

Theol. Feare of offending God, becauſe of his mercie. 1. Pet. 1. 17. *If ye call him father, which without reſpect of perſon, iudgeth according to euery mans worke, paſſe the time of your dwelling here in feare.* Pſal. 103. 4. *There is mercie with thee, that thou maieſt be feared.*

Theoph. *Which is the third?*

Theol. A baſe account of all worldly things, in reſpect of Chriſt Ieſus. Phil. 3. 7. *But the things that were aduantage to me, I accounted loſſe for Chriſts ſake.* 8. *Yea doubtleſſe, I thinke all things but loſſe, for the excellent knowledge ſake of Chriſt Ieſus my Lord, for whom I haue counted all things loſſe, and doe iudge them to be dung, that I might winne Chriſt.*

Theoph. *Which is the fourth?*

Theol. The loue of God in Chriſt, which

is like vnto death, and as a fire that cannot be quenched. Cant. 8. 6. *Loue is ſtrong as death, iealouſie is cruell as the graue, the coles thereof are fire coles, and a vehement flame.*

Theoph. *Which is the fifth?*

Theol. A feruent zeale to Gods glorie. Rom. 9. 3. *I would wiſh my ſelfe to be ſeparate from Chriſt, for my brethren, that are my kinſmen, according to the fleſh.*

Theoph. *Which is the ſixth?*

Theol. An anguiſh of minde for our owne ſinnes and others alſo. Pſal. 119. 136. *Mine eyes guſh out with teares, becauſe men keepe not thy law.* 2. Pet. 2. 7. *And deliuered iuſt Lot, being vexed with the vncleanly conuerſation of the wicked.* 8. *For he being righteous, and dwelling among them, in ſeeing and hearing, vexed his righteous ſoule from day to day, with their vnlawfull deedes.*

Theoph. *Which is the ſeauenth?*

Theol. Exceeding great ioy in the holy Ghoſt. Rom. 14. 17. *The kingdome of God is not meate and drinke, but righteouſneſſe, and peace, and ioy in the holy Ghoſt.*

Theoph. *Which is the ſixth part by which this inherent holineſſe may be diſtinguiſhed?*

Theol. VI. Sanctitie of bodie, whereby it is a fit inſtrument for the ſoule to accompliſh that which is good. Rom. 6. 19. *As ye*

haue

haue giuen your members ſeruants to vncleanneſſe, and to iniquity, to commit iniquity: ſo now giue your members ſeruants vnto righteouſneſſe in holineſſe.

CHAP. XXXIX.

Of Repentance and the fruits thereof.

Theoph. *You haue ſpoken comfortably of the ſanctification of a Chriſtian, now I pray you what followeth vpon it?*

Theol. From ſanctification, Repentance is deriued.

Theoph. *How is this prooued?*

Theol. Becauſe no man can earneſtly repent, except he, denying himſelfe, doe hate euen from his heart, and embrace righteouſneſſe.

Theoph. *Cannot euery man performe this?*

Theol. This no man eyther will, or can performe, but ſuch an one as is in the ſight of God regenerated and iuſtified, and indued with true faith.

Theoph. *But it ſeemeth that repentance is before ſanctification, for it firſt doth manifeſt it ſelfe in men conuerted?*

Theol. Albeit in ſuch as are conuerted, repentance doth firſt manifeſt it ſelfe, yet re-

garding the order of nature, it followeth both faith and ſanctification.

Theoph. *You ſay that repentance followeth faith and ſanctification in the order of nature, is it then, as faith is, begotten by the alone preaching of the Goſpell?*

Theol. Yea, for hence alſo is it euident, that this repentance, legall contrition being ſome occaſion, and, as it were, a preparation to true conuerſion, is begotten by the preaching of the Goſpell.

Theoph. *When is repentance wrought?*

Theol. When a ſinner turneth vnto the Lord. Act. 26. 20. *He ſhewed firſt vnto them of Damaſcus, and at Ieruſalem, & through all the coaſtes of Iudea, and then to the Gentiles, that they ſhould repent and turne to God, and to doe workes worthy amendment of life.* 1. Ioh. 3. 3. *Euery man that hath this hope in him, purgeth himſelfe as he is pure.*

Theoph. *When is this performed?*

Theol. When as any one, by the inſtinct of the holy Ghoſt; doth purpoſe, will, deſire, and endeauour to relinquiſh his former ſins, and to become a new man. Pſal. 119. 112. *I haue applied my hart to fulfill thy ſtatutes alway, euen vnto the end.* 1. Ioh. 3. 3. Act. 11. 23. *Who when he was come, and had ſeene the grace of God, was glad, & exhorted all, that with purpoſe of*

of heart, they would cleaue vnto the Lord.

Theoph. *What is the fruit of Repentance?*

Theol. A Chriſtian conuerſation, wherin are brought forth fruits worthy amendment of life. Mat. 3. 8. *Bring ye therefore forth fruits worthy of repentance.*

Theop. *What is a Chriſtian conuerſation?*

Theol. Such a courſe of life, whereby wee, following Chriſts example, doe by him, performe new obedience to God. Matth. 11. 29. *Take my yoke on you, and learne of me, that am meeke and lowly in heart: and ye ſhall finde reſt vnto your ſoules.* 1. Pet. 4. 1. *For as much as Chriſt hath ſuffered for vs in the fleſh, arme your ſelues likewiſe with the ſame minde, which is that he which hath ſuffered in the fleſh, hath ceaſed from ſinne.* 1. Pet. 2. 21 *For hereunto are ye called, for Chriſt alſo ſuffered for vs, leauing vs an enſample that we ſhould follow his ſteps.* 1, Pet. 3. 10, 11. *If any man long after life, and to ſee good daies let him refraine his tongue from euill, and his lippes that they ſpeake no guile. Let him eſchew euill and do good, let him ſeeke peace and follow after it.*

Theoph. *Which are the parts of new obedience?*

Theol. The deniall of our ſelues, and the profeſsion of Chriſt. Matth. 16. 24. *If any man will follow me, let him forſake himſelfe, take*

vp his crosse, and follow me.

Theoph. *Wherein consisteth the denial of our selues?*

Theol. Partly in Christian warfare, partly in the patient bearing of affliction.

CHAP. XL.

Of Christian warfare.

Theoph. *What is Christian warfare?*

Theol. Christian warrefare, is concerning the right way of fighting in the spirituall battell.

Theoph. *Which be the parts thereof?*

Theol. The preparation to battell, and the combate it selfe.

Theop. *How may I prepare my selfe vnto it?*

Theol. Wee must vse the complete armour of God. Eph. 6. 13. *For this cause, take vnto you the whole armour of God, that ye may be able to resist in the euill day, and hauing finished all things, stand fast.*

Theoph. *How many parts hath this armour?*

Theol. Especially sixe, as I. Truth. II. Iustice. III. Euangelicall obedience. IV. Faith. V. The word of God. VI. Continuall and feruent prayer with watching. Eph. 6. 14. *Stond therefore, and your loynes*

loynes girded about with veritie, and hauing on the brestplate of righteousnesse. 15. And your feet shodde with the preparation of the Gospell of peace. 16. Aboue all, take the shield of faith, wherewith ye may quench all the fierie dartes of the wicked. 17. And take the helmet of saluation, and the sword of the spirit, which is the Word of God. 18. And pray alwaies with all manner of prayer and supplication in the spirit, and watch thereunto with all perseuerance and supplication for all Saints. 1. Pet. 5. 8 Be sober, and watch: for your aduersarie the diuell, as a roaring lyon, walketh about, seeking whom he may deuoure.

Theoph. *What then is the combate?*

Theol. A naturall conflict of them that fight spiritually.

Theoph. *Who are the warriours?*

Theol. The Tempter and the Christian souldier. Eph. 6. 12. *For we wrestle not against flesh and blood, but against principalities, against powers, and against the worldly gouernours, the princes of the darkenes of this world, against spirituall wickednesses, which are in high places.*

Theoph. *Whom call you the tempter?*

Theol. The prince, or his helpers. The prince, is Satan and his angels, which are spirituall wickednesses, in high things. His helpers are the flesh and the world.

Theop. *What is the cõflict of all these warriours?*

Theol. Temptation, whereby man is prouoked to commit ſuch wickedneſſe, as is hurtfull to the ſaluation of his ſoule. 1. Peter 2. 11. *Dearely beloued, I beſeech you, as ſtrangers and pilgrimes abſteine from fleſhly luſts, which fight againſt the ſoule.*

Theoph. *What muſt I note in a Chriſtian ſouldier?*

Theol. In the ſouldier, two things are to be conſidered: his reſiſting and his fall.

Theoph. *What is his reſiſtance?*

Theol. An action, whereby the ſouldier doth withſtand temptation, through grace working inwardly in him. 1. Ioh. 2. 14. *I write vnto you babes, becauſe ye haue knowne the Father: I haue written to you fathers, becauſe ye haue knowne him that is from the beginning: I haue written to you yong men, becauſe ye are ſtrong, and the word of God abideth in you, and ye haue ouercome the wicked.* 1. Pet. 5. 8. Eph. 6. 16. Pſal. 91. 13. *Thou ſhalt walke vpon the lyon and aſpe: the young lyon and the dragon ſhalt thou tread vnder feete.*

Theoph. *How is this reſiſtance confirmed?*

Theol. To confirme this, theſe *preſeruatiues* which follow are very neceſſary.

I. When thou art tempted to ſinne, doe not onely abſtaine from it, but earneſtly loue and follow after the contrary. Ioh. 8. 44.

II. Neuer

II. Neuer yeeld or conſent to Satans words, whether he ſpeake the truth, accuſe falſely, or flatter diſſemblingly. Ioh. 8. 44. *Ye are of your fathers the diuell, and the luſt: of your father ye will doe: he hath beene a murtherer from the beginning, and abode not in the truth, becauſe there is no truth in him: when he ſpeaketh a lye, then ſpeaketh he of his owne: for he is a lyar and the father thereof.* Mark. 1. 24. *And cried with a loud voyce, and ſaid, What haue I to doe with thee, Ieſus, the ſonne of the moſt high God. And Ieſus ſaid, Hold thy peace and come out of him.* Act. 16. 17. *Shee followed Paul and vs, and cryed, ſaying, Theſe men are the ſeruants of the moſt high God, which ſhew vnto vs the way of ſaluation, &c.* Auguſt. Serm. 241.

III. One temptation is to bee looked for after another, and then eſpecially, when our enemie after he hath ſet his ſnares, is at reſt: for the diuell neuer maketh an end of his malice. 1. Pet. 5. 8.

Theoph. *I haue heard how to reſiſt, teach me (I pray you) what is his fall?*

Theol. The fall is, whereby the ſouldier through infirmitie fainteth, beeing ſubdued by the power of the enemie. Galat. 6. 1. *Brethren, if a man be fallen by occaſion into any fault, ye which are ſpirituall, reſtore ſuch a one with the ſpirit of meekeneſſe, conſidering,*

thy

thy ſelfe, leſt thou alſo be tempted.

Theoph. *If I fall, how may I ariſe?*

Theol. To this appertaineth the ſpirituall remedie.

Theoph. *What call you a remedie?*

Theol. A remedie, is a thing hauing aptneſſe to reſtore him which is fallen, to his former eſtate, Gal. 6. 1.

Theoph. *What muſt I here euer thinke on?*

Theol Two things muſt alwaies bee thought on. I. If there be a willing minde, euery one is accepted for that grace which he hath, not for that which he hath not. 1. Cor. 8. 12. *For if there be firſt a willing minde, it is accepted according to that a man hath, and not according to that he hath not.* II. In all theſe things, whoſoeuer will leade a godly life in Chriſt, the power of God is to be made perfect through their infirmities. 2. Cor. 12. 9. *And he ſaid vnto me, my grace is ſufficient for thee, for my power is made perfect through weakneſſe: very gladly therefore will I reioyce rather in mine infirmities, that the power of God may dwell in me.* 10. *Therefore I take pleaſure in infirmities, in reproches, in neceſſities, in perſecutions, in anguiſh for Chriſts ſake, for when I am weake, then am I ſtrong.*

CHAP.

CHAP. XLI.

Of the first Assault.

Theoph. *But since Satan is mine aduersary, instruct me how many his assaults be?*

Theol. His assaults are three-folde.

Theoph. *Which is the first?*

Theol. The first is, about the Christian mans effectuall calling.

Theop. *What is the temptation in this assault?*

Theol. The enterprize of the diuell to blindfold mans minde, and to harden his heart, lest the word of God should worke in him to saluation Matth. 13. 4. *And as he sowed, some fell by the way side, and the foules came and deuoured them vp.* 5. *And some fell vpon stony ground, where they had not much earth, and anon they sprung vp, because they had no depth of earth.* 6. *And when the sunne rose vp, they were parched, and for lacke of rooting withered away.* 7. *And some fell among thornes, and the thornes sprung vp, and choked them.* 19. *When soeuer a man heareth the word of the kingdome, and vnderstandeth it not, the euill one commeth, & catcheth away that which was sowne in his heart: and this is he which hath receiued the seede by the way side.*

Theoph.

Theoph. *How may I reſiſt this Aſſault?*

Theol. A reſiſtance in thoſe that are called, is wrought by the ſpirit of God, that cauſeth men to lend their eares to heare, and doth ingraffe the word in their hearts, that the immortall ſeede of regeneration may ſpring in them. Pſal. 40. 6. Ioh. 6. 44. Act. 16. 14. Iam. 1. 21. *Wherefore lay apart all filthineſſe, and ſuperfluity of maliciouſneſſe, and receiue with meekeneſſe the word that is graffed in you, which is able to ſaue your ſoules.* 1. Pet. 1. 22. *Seeing your ſoules are purified in obeying the truth through the ſpirit, to loue brotherly without faining, loue one another with a pure heart feruently.* 1. Ioh. 3. 9. *Whoſoeuer is borne of God ſinneth not: for his ſeede remayneth in him, neither can he ſinne, becauſe he is borne of God.* A reſiſtance in thoſe that are to bee called, is when in a ſincere heart they doe ioyne the word which they haue heard, with faith. Luk. 8. 15. *But that which fel in good ground, are they which with an honeſt and good heart, heare the word and keepe it, and bring forth fruit with patience,* Heb. 4. 2.

Theoph. *What certaine preſeruations are to be noted in this reſiſtance?*

Theol. I. Premeditation of the power and vſe of the word. Eccleſ. 4. 17. *Take heed to thy feet, whē thou entreſt into the houſe of the Lord,*

and

and be more neere to heare, then to giue the sacrifice of fooles, for they know not that they do euill. Chap. 5.1. *Be not rash with thy mouth, nor let thine heart be hasty to vtter a thing before God: for God is in the heauen, and thou art on the earth: therefore let thy words be few.*

II. Diligent attention of the minde. Act. 16.14.

III. An hungring desire of the heart. Ioh. 7.37. *Now in the last and great day of the feast, Iesus stood and cryed, saying, If any man thirst, let him come to me and drinke.*

IV. Integrity of life. Psal. 26.6.

V. The casting away of euill affections. Iam. 1.22. *And be ye doers of the word, and not hearers onely, deceiuing your owne soules.*

VI. The inward consent and agreement of the heart with the word preached, Act. 2.37.

VII. An hiding of the word in the heart, lest we should sinne. Psal. 119.11. *I haue hid thy word in mine heart, that I might not sinne against thee.*

VIII. A trembling at the presence of God in the assembly of the Church. Esay 66.2. *For all these things hath mine hand made, and all these things haue beene, saith the Lord, and to him will I looke, euen to him that is poore, and of a contrite spirit, and trembles at my words*

Act.

Act. 10. 33. *Then sent I for thee immediately, and thou hast well done to come: now therefore are we all here present before God, to heare all things that are commanded thee of God.*

Theoph. The God of power preserue me from this assault by these preseruatiues: but how may I fall in this temptation?

Theol. The fall, is eyther a coldnesse in receiuing the word, and a neglect thereof, or else a falling into errours.

Theoph. *What then must be my remedy?*

Theol. The remedy for this, is subiection, which must bee made to the iudgement and censure of the brethren, and ministers. Reuelat. 3. 15. *I know thy workes, that thou art neither colde nor hote: I would thou were't cold or hote.* Gal. 6. 1. Tim. 1. 20. *Of whom is Hymeneus and Alexander, whom I haue deliuered vnto Satan, that they might learne not to blaspheme.*

CHAP. XLII.

Of the second Assault.

Theoph. *What is the second Assault?*

Theol. The second assault, is concerning faith.

Theoph. *How may one be thus assaulted?*

Theol.

Theol. This temptation, is an illuſion which the diuell caſteth into the hearts of godly men: as when he ſaith, thou art not of the number of the elect: thou art not iuſtified: thou haſt no faith: thou muſt certenly be condemned for thy ſinnes. Matth. 4. 3. *Then came to him the tempter, and ſaid, If thou be the Sonne of God, command that theſe ſtones be made bread.*

Theoph. *What helpes doth the diuell abuſe, for the ſtrengthening of ſuch illuſions as theſe?*

Theol. Aduerſitie; as, dangers, loſſes, perſecutions, iealouſie, grieuous offences, &c. Pſal. 73. 12. *Loe, theſe are the wicked, yet proſper they alway, and increaſe in riches.* 13. *Certenly, I haue cleanſed mine heart in vaine, and waſhed mine hands in innocency.* Iob 13. 23. *How many are mine iniquities and ſinnes? ſhew me my rebellion and my ſinne.* 24. *Wherefore hideſt thou thy face and takeſt me for thine enemie?* 25. *Wilt thou breake a leafe driuen too and fro? and wilt thou purſue the drie ſtubbe?*

II. The remembrance of ſinnes paſt, Iob 13. 26. *For thou writeſt bitter things againſt me, and makeſt me to poſſeſſe the iniquities of my youth.*

III. A feeling of death euen already at hand.

Theoph. *How may I withſtand theſe?*

Theol.

Theol. The reſiſtance is made by a true faith, applying Chriſt with all his merits particularly, after this manner: I aſſuredly beleeue that I ſhall not bee condemned, but that I am elected, and iuſtified in Chriſt, and am out of all doubt that all my ſinnes are pardoned. Eſay 53.11. *He ſhal ſee the trauaile of his ſoule, and ſhall be ſatisfied: by his knowledge ſhall my righteous ſeruant iuſtifie many: for hee ſhall beare their iniquities.* Rom.8.38. *For I am perſwaded that neither death nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come.* 39. *Nor height, nor depth, nor any other creature ſhall bee able to ſeparate vs from the loue of God, which is in Chriſt Ieſu our Lord.*

Theoph. *Giue me a preſeruatiue that I may reſiſt?*

Theol. The preſeruatiue, is in temptation, not to behold faith, but the obiect of faith, which is Chriſt. Philip. 3.12. *Not as though I had alreadie attained vnto it, either were already perfect: but I follow if that I may comprehend that, for whoſe ſake alſo I am comprehended of Chriſt Ieſus.* 13. *One thing I do, I forget that which is behinde, and endeauour my ſelfe to that which is before.* 14 *And follow hard toward the mark, for the price of the high calling of God in Chriſt Ieſus.* Ioh.3.14. *And as Moſes*

lift

lift vp the serpent in the wildernesse, so must the sonne of man be lift vp, that he that beleeueth in him, &c.

Theoph. *What is my falling in this assault?*

Theol. The falling, is doubtfulnesse, and distrust of our election, and of Gods mercie. Psal. 77. 6. *I called to remembrance my song in the night: I communed with mine owne heart, and my spirit searched diligently.* 7. *Will the Lord absent himselfe for euer? and will he shew no more fauour?* 8. *Is his mercie cleane gone for euer? doth his promise faile for euermore?* So Dauid of himselfe saith, Psal. 22. 1. *My God, my God, why hast thou forsaken me, and art so farre from my health, and from the words of my roaring?*

Theoph. *What is my remedie?*

Theol. The remedie is double. First, the operation of the holy spirit stirring vp faith and increasing the same. Philip. 1. 6. *I am perswaded of this same thing, that hee that hath begun this good worke in you, will perform it vntill the day of Iesus Christ.* Luk. 17. 5. *And the Apostles said vnto the Lord, Increase our faith.* The second is an holy meditation.

Theoph. *What must I meditate on?*

Theol. I. That it is the commaundement of God that wee should beleeue in Christ. 1. Ioh. 3. 23. *This is then his commaun-*

dement, that we beleeue in the name of his Sonne Ieſus Chriſt, and loue one another, as hee gaue commandement.

II. That the Euangelicall promiſes are indefinite, and doe exclude no man, vnleſſe peraduenture any man doe exclude himſelfe. Eſay 55. 1. *Ho, euery one that thirſteth, come ye to the waters, and ye that haue no ſiluer, come, buy, and eate: come, I ſay, buy wine and milk without ſiluer, and without money* Mat. 11. 28. *Come vnto me, all ye that are wearie and laden, and I will eaſe you,* Ioh. 3. 15. *That whoſoeuer beleeueth in him, ſhould not periſh, but haue life eternall.* Alſo the Sacraments of Baptiſme and the Lords Supper, doe to euery one ſeuerally apply indefinite promiſes, and therefore are very effectuall to enforce particular aſſurance or plerophorie of forgiueneſſe of ſinnes.

III. That doubtfulneſſe and deſpaire, are moſt grieuous ſinnes.

IV. That contrarie to hope, men muſt vnder hope beleeue with Abraham. Rom. 4. 18. *Which Abraham aboue hope beleeued vnder hope, that he ſhould be the father of many nations: according to that which was ſpoken to him, ſo ſhall thy ſeede be.*

V. That the mercie of God, and the merit of Chriſts obedience, being both God and man, are infinite. Eſay 54. 10. *For the mountaines*

mountaines ſhall remooue, and the hilles ſhall fall downe: but my mercy ſhall not depart from thee, neither ſhal my couenant of peace fall away, ſaith the Lord, that hath compaſſion on thee. Pſal. 103. 11. *For as high as the heauen is aboue the earth, ſo great is his mercy toward them that feare him.* 1. Ioh. 2. 1. *My babes, theſe things write I vnto you, that ye ſinne not: and if any man ſinne, wee haue an aduocate with the Father, Ieſus Chriſt the Iuſt.* 2. *And he is the reconciliation for our ſinnes: and not for ours onely, but alſo for the ſinnes of the whole world.* Pſal. 130. 7. *Let Iſrael wait on the Lord: for the Lord is mercy, and with him is great redemption.*

VI. That God meaſureth the obedience due vnto him, rather by the affection and deſire to obey, then by the act and performance of it. Rom. 8. 5. *For they that are after the fleſh, ſauour the things of the fleſh, but they that are after the ſpirit, the things of the ſpirit.* 7. *Becauſe the wiſedome of the fleſh, is enmity againſt God: for it is not ſubiect to the law of God, neyther indeed can be.* Rom. 7. 20. *Now if I do that I would not, it is no more I that doe it, but the ſin that dwelleth in me.* 21. *I finde then by the law, that when I would do good, euill is preſent with me.* 22. *For I delight in the Law of God, concerning the inner man.* Mal. 3. 17. *I will ſpare them, as a man ſpareth his ſonne, that reuerenceth him.*

VII. When one ſinne is forgiuen, all the reſt are remitted alſo, for remiſsion being giuen once, without any preſcription of time, is giuen for euer. Rom. 11. 29. *For the gifts and calling of God are without repentance.* Act. 10. 43. *To him alſo giue al the Prophets witnes, that through his name, all that beleeue in him, ſhal receiue remiſſion of ſinnes.*

VIII. That grace and faith are not taken away by fals of infirmity, but thereby are declared & mademanifeſt. Rom. 5. 20. *Moreouer the Law entred thereupon, that the offence ſhould abound: neuertheleſſe when ſin abounded, there grace abounded much more.* 2. Cor. 12. 7. *And leſt I ſhould be exalted out of meaſure, &c. there was giuen vnto me a pricke in the fleſh, the meſſenger of Satan to buffet me.* 8. *For this thing I beſought the Lord thrice, that it might depart from me.* 9. *He ſaid, my grace is ſufficiēt for thee.*

IX. That all the workes of God are by contrary meanes. 2. Cor. 12. 9. *My power is perfect through weakenes.*

CHAP. XLIII.

Of the third Aſſault.

Theoph. *Let me heare I pray you the third aſſault, and what it concerneth?*

Theol.

Theol. The third assault is concerning sanctification.

Theoph. *What is temptation?*

Theol. A prouoking to sinne, according as the disposition of euery man, and as occasion shal offer it selfe. 1. Chron. 21. 1. *And Satan stood vp against Israel, and prouoked Dauid to number Israel.* Ioh. 13. 2. *And when Supper was done, the diuell had now put into the heart of Iudas Iscariot, Simons sonne, to betray him.*

Theoph. *How will he allure to sinne?*

Theol. In this tentation, the diuell doth wonderfully diminish and extenuate those sinnes, which men are about to commit, partly by obiecting closely the mercie of God, and partly by couering or hiding the punishment which is due for the sinne.

Theoph. *After this extenuation of sinne by Satan, are there many helps to further Satan in his temptation?*

Theol. Yes: First, the flesh which lusteth against the spirit, helpeth on Satan, sometimes by begetting euill motions and affections, and sometimes by ouer-whelming and oppressing good intents and motions. Galat. 5. 17. *For the flesh lusteth against the Spirit, and the spirit against the flesh: and these are contrary one to another, so that ye can-*

not doe the same things that ye would. 19. *Moreouer, the workes of the flesh are manifest, which are adultery, fornication, vncleannesse, wantonnesse.* 20. *Idolatry, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,* 21. *Enuy, murthers, drunkennesse, gluttony, and such like, whereof* I *tell you before, as* I *also haue tolde you before, that they which doe such things, shal not inherit the kingdome of God.* Iam. 1.14. *But euery man is tempted, when hee is drawne away by his owne concupiscence, and is entised.*

Secondly, the world furthereth Satan much, which bringeth men to disobedience, through pleasure, profite, honour, and euill examples. Eph. 2. 3. *Among whom we also had our conuersation in time past, in the lusts of our flesh, in fulfilling the will of the flesh, and of the minde, and were by nature the children of wrath, as well as others.* 1. Ioh. 2. 16. *For all that is in the world, as the lusts of the flesh, the lust of the eies, and the pride of life, is not of the Father, but is of the world.*

Theoph. *How may* I *resist this temptation?*

Theol. Resistance is made by the desire of the spirit, which worketh good motions and affections in the faithfull, and driueth forth the euill. Gal. 5. 22. *But the fruit of the spirit is loue, ioy, peace, long suffering, gentlenesse, good-*

goodnes, faith. 23. Meeknes, temperance: against such ther's no law. 24. For they that are Christs, haue crucified the flesh, with the affections and the lusts therof. 26. Let vs not be desirous of vain glory, prouoking one another, enuying one another.

Theoph. Giue me here some preseruatiues, that I may resist.

Theol. The preseruatiues are these, whereby men are strengthened in resisting:

I. To account no sinne, light or small. Gal. 5. 9. *A little leauen doth leauen the whole lumpe.* Rom. 6. 23. *For the wages of sinne is death, but the gift of God is eternall life, through Iesus Christ our Lord.*

II. To auoide all occasions of sinne. To these rather agreeth the prouerbe vsed of the plague: *longè, tardè, citò*: that is, *aloofe, slowly, quickly.* 1. Thess. 5. 22. *Abstaine from all appearance of euill.* Iude, verse 23. *And others saue with feare, pulling them out of the fire, and hate euen the garment spotted by the flesh.*

III. To accustome thy selfe to subdue the lesser sinnes, that at the last, thou maiest also ouercome the greater, Rom. 13. 4.

IV. To apply thy selfe to thy appointed calling, and alway to be busily occupied about some thing in the same.

V. To oppose the Law, the iudgements of God, the last iudgement, the glorious

preſence of God, and ſuch like, againſt the rebellion and looſeneſſe of the fleſh. Prou. 28.14. *Bleſſed is the man that feareth always: but he that hardeneth his heart, ſhall fall into euill.* Gen. 39.9. *There is no man greater in this houſe then I: neither hath he kept any thing from me, but onely thee, becauſe thou art his wife: how then can I doe this great wickedneſſe, and ſo ſinne againſt God?*

Theoph. *Say I be angry vnaduiſedly, or deſire to reuenge wrongs done vnto me, how may I remedie this my ſinne?*

Theol. Againſt vniuſt anger, or priuate deſire of reuenge. Here meditate, 1. Iniuries, they happen vnto vs by the Lords appointment, for our good. 2. Sam. 16. 10, 12. God of his great goodnes forgiueth vs farre more ſins, then it is poſsible for vs to forgiue men. 3. It is the dutie of Chriſtian loue, to forgiue others. 4. Wee muſt not deſire to deſtroy them, whom Chriſt hath redeemed by his precious blood. 5. Wee our ſelues are in danger of the wrath of God, if wee ſuffer our wrath to burne againſt our brother. *Forgiue* (ſaith he) *and it ſhall be forgiuen.* 6. Wee know not the circumſtances of the facts, what the minde was, and purpoſe of them, againſt whom we ſwell.

Bridles, or externall remedies, are theſe:

I. In

I. In this we ſhall imitate the clemencie of the Lord, who for a very great ſeaſon doth often tolerate the wicked. *Learne of me, for I am humble and meeke.* II. There muſt bee a pauſing and time of delay, betwixt our anger and the execution of the ſame. *Athenodorus* counſailed *Auguſtus* that he, beeing angry, ſhould repeate all the letters of the Alphabet, or ABC, before he, againſt another, did either ſpeake or doe any thing. III. To depart out of thoſe places where thoſe are, with whom we are angrie. IV. To auoide contention, both in word and in deede. *Doe nothing through contention.*

Theoph. *Say I ſinne by couetouſneſſe and ambition: What muſt I doe?*

Theol. Remedies againſt thoſe badde deſires of riches, and honour. I. God doth euen in famine quicken and reuiue them, which feare him. Pſal. 33. 18, 19. *The eye of the Lord is vpon thē that feare him, to deliuer their ſoules from death, and to preſerue them from famine.* II. Godlineſſe is great gaine, if the minde of man can be therewith content. 1. Tim. 6. 6. III. Wee doe waite and looke for the reſurrection of the bodie, and eternall life; therefore we ſhould not take ſuch carking care for this preſent mortall life. IV. We are ſeruants in our fathers houſe,

there-

therefore looke what is conuenient for vs, that will he louingly beſtow vpon vs. V. The palpable blindneſſe of an ambitious minde, deſireth to be ſet aloft, that he may haue the greater downe-fall: and he feareth to bee humbled, leaſt he ſhould not be exalted. VI. *Adam* when hee would needes bee check-mate with God, did bring both himſelfe, and his poſteritie head-long to deſtruction. VII. He is a very ambitious robbe-God, which deſireth to take that commendation to himſelfe, which is appropriate onely to the Lord.

Theoph. *Admit Satan allures me to carnall vncleannesse, how may I preserue my selfe, that I may with the wise virgins enter with the bridegroome?*

Theol. Preſeruatiues againſt the deſires of the fleſh. I. He that will be Chriſts diſciple, muſt euery day take vp his croſſe. Luke 9.23. II. They which are according to the ſpirit, ſauour of ſuch things as are according to the ſpirit. Rom. 8. 5. III. We ought to behaue our ſelues as Citizens of the Kingdome of heauen. Phil. 3.20. IV. We are the Temple of God. 1. Cor. 3.6. Our members they are the members of Chriſt. 1. Cor. 6. 15. And we haue dwelling within vs the Spirit of Chriſt, which wee ſhould not grieue.

Eph.

Eph.4.30. Concerning this, looke more in the explication of the seauenth Commandement.

Theoph. *How may I fall in this temptation?*

Theol. In this tentation the fall is, when a man beeing preuented, falleth into some offence. Gal.6.1.

Theoph. *What doth Satan when one is thus fallen?*

Theol. Here Satan doth wonderfully aggrauate the offence committed, and doth accuse and terrifie the offender with the iudgements of God. Matth.27.3. *Then when Iudas which betrayed him, saw that he was condemned, hee repented himselfe, and brought againe the thirtie pieces of silver, to the chiefe priests & elders.* 4. *Saying, I haue sinned, betraying the innocent blood: but they said, what is that to vs? see thou to it.* 5. *And when he had cast downe the siluer pieces in the Temple, hee departed, and went and hanged himselfe.*

Theoph. *What remedy is there if I fall?*

Theol. The remedy is, a renued repentance, the beginning wherof is sorrow in regard of God, for the same sinne, the fruites hereof are especially seuen. 2.Cor.7.9. *Now I reioyce not that ye were sorry, but that ye sorrowed to repētance: for ye sorrowed godly, so that in nothing ye were hurt by vs.* 10. *For godly sorrow*

row causeth repentance vnto saluation not to be repented of, but worldly sorrow causeth death. 11 *For beholde, this thing that yee haue been godly sory, what great care hath it wrought in you: yea, what clearing of your selues: yea, what indignation: yea, what feare: yea, how great desire: yea what zeale: yea, what punishment: in all things ye haue shewed your selues, that ye are pure in this matter.*

Theoph. *Repeate out of this place those seuen fruits of repentance?*

I. A desire of doing well.

II. An apologie, that is, a confession of the sinne before God, with a requiring of pardon for the offence. Psal. 32. 5. *Then I acknowledged my sinne vnto thee, neyther hidde? mine iniquity: for I thought, I wil confesse against my selfe my wickednesse vnto the Lord, and thou forgauest the punishment of my sinne.* 2. Sam. 12. 13. *Then Dauid said vnto Nathan, I haue sinned against the Lord: & Nathan said vnto Dauid, The Lord also hath put away thy sinne, thou shalt not die.*

III. Indignation against a mans selfe, for his offence.

IV. A feare, not so much for the punishment, as for offending the Lord. Psal. 130. 3. *If thou straightly markest iniquities, O Lord, who shall stand?*

V. A desire to bee fully renued, and to

be

be deliuered from sinne.

VI. A feruent zeale to loue God, and to embrace and keepe all his commandements.

VII. Reuenge, whereby the flesh may be tamed and subdued, least at any time afterward, such offences be committed.

CHAP. XLIV.

Of the patient bearing of the Crosse.

Theoph. *You said in the ende of the thirtie ninth chapter that the deniall of our selues consisted partly in Christian warfare, and partly in a patient bearing of the crosse, what doth it teach me?*

Theol. The patient bearing of the crosse, teacheth how Christians should vndergo the burden.

Theoph. *What (I pray you) is the crosse?*

Theol. It is a certaine measure of afflictions, appointed by God, to euery one of the faithfull. Matth. 16.24. *If any man will follow me, let him forsake himselfe, take vp his crosse, & follow me.* Colos. 1.24. *Now reioyce I in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh, for his body sake, which is the Church.*

Theoph. *How must this crosse be taken vp?*

Theol.

Theol. Willingly, euen with both hands, when it ſhall pleaſe God to lay it vpon vs.

Theoph. *When I haue taken it vp what muſt I doe?*

Theol. Beare it with patience and perſeuerance. Coloſſ. 1. 11. *Strengthened with all might, through his glorious power, vnto all patience, and long ſuffering with ioyfulnes.* Luk. 21. 19. *Poſſeſſe your ſoule with patience.*

Theoph. *Which is the firſt preſeruatiue of patience?*

Theol. I. Strength by the holy Ghoſt. Phil. 4. 13. *I am able to doe all things through the helpe of Chriſt, which ſtrengtheneth me.* Phil. 1 20. *It is giuen to you for Chriſt, that not onely ye ſhould beleeue in him, but alſo ſuffer for his ſake.*

Theoph. *Which is the ſecond?*

Theol. II. An holy Meditation.

Theoph. *What muſt I firſt meditate on?*

Theol. I. That the afflictions of the faithfull, come not by chance, but by the counſell and prouidence of God, which diſpoſeth all things in a moſt excellent ſort. Gen. 45. 4 5. *It was God that ſent Ioſeph into Ægipt* 2. Sam. 16. 10. *The Lord biddeth Shemei curſe Dauid.* Pſal. 11 9. 71. *It was good for me, that I was afflicted, that I might learne thy ſtatutes.* Hence is it euident, that afflictions to the godly

godly are ineuitable. Act. 14. 21. *By many afflictions you muſt enter into the kingdome of God.* Matth. 7. 14. *The gate is ſtraight, and the way narrow that leadeth vnto life, and few there be that finde it.* Ioh. 16. 20. *In the world ye ſhall haue troubles.*

Theoph. *And what in the ſecond place?*

Theol. That albeit afflictions are grieuous, yet are they good and profitable.

Theoph. *Profitable? how can that be?*

Theol. They are helps, whereby men being humbled for their ſinnes before God, obtaine peace, and holineſſe of life. 2. Cor. 1. 9. *We receiued ſentence of death in our ſelues, becauſe we ſhould not truſt in our ſelues, but in God, which raiſeth the dead.* Eſay 26. 16. *Lord, in trouble haue they viſited thee, they powred out a prayer, when thy chaſtening was vpon them.* Hoſ. 5. 15 *I will goe, and returne to my place, till they acknowledge their fault, and ſeeke me: in their affliction they will ſeeke mee diligently.* Pſal. 78. 34. *When he ſlue them, they ſought him, and they returned, and they ſought God earely.* Ier. 31. 18. *I haue heard Ephraim lamenting thus, Thou haſt corrected me, and I was chaſtiſed as an vntamed calfe: conuert thou me, and I ſhall be conuerted.* Heb. 12. 11. *No chaſtiſement for the preſent, ſeemeth ioyous, but grieuous: but afterward, it bringeth the quiet fruit of righteouſneſſe*

nesse vnto them, which are thereby exercised. Psal. 30. 5. *Weeping may abide at euening, but ioy commeth in the morning.* Ioh. 15. 2. *Euery branch that beareth fruit hee purgeth it, that it may bring forth more fruit.* 1. Pet. 1. 6. *Wherein ye reioyce, though now for a season (if needes require) ye are in heauinesse, through many tentations.* 2. Cor. 1. 4. *The God of all comfort, which comforteth vs in all our tribulations; that we may be able to comfort them which are in any affliction, by the comfort wherewith we our selues are comforted of God.* Rom. 5. 3. *We glory in afflictions, knowing that affliction bringeth patience.* Heb. 2. 10. *He did consecrate the Prince of their saluation through affliction.*

Theoph. *Shew me I pray you this great good of enduring patiently afflictions from God by comparison?*

Theol. We permit Chirurgions that they should both binde vs lying diseased in our beddes, and seare vs with hote yrons, yea launch and search our members with rasors: and lastly, we send them away vsually with friendly and kinde speeches, and often with a golden fee for their thus handling vs. Shall we then suffer so many things of a Chirurgion to cure a bodily disease, and will we not giue God leaue to cure by afflictions the most festered diseases of our sicke soules?

Theoph.

Theoph. *What is to be gathered hence?*

Theol. That the afflictions of the godly are ſignes of their adoption. Heb. 12.6. *Whom the Lord loueth, he chaſteneth, and he ſcourgeth euery ſonne that he receiueth.* 7. *If ye endure chaſtiſement, God offereth himſelfe vnto you, as vnto ſonnes.*

Theoph. *And what elſe?*

Theol. That they are to them, the Kings hie way to heauen. Iam. 1.12. *Bleſſed is the man that endureth tentatiō: for when he is tried, he ſhal receiue the crowne of life, which the Lord hath promiſed to them that loue him.* 2. Cor. 4. 17. *For our light affliction which is but for a moment, cauſeth vnto vs a farre more excellent and an eternall waight of glorie.*

Theoph. *In the third place what muſt I meditate on for the better enduring of croſſes?*

Theol. That God hath promiſed fauour, mitigation of puniſhment, his preſence, and deliuerance. Phil. 1.29. 1. Cor. 10.13. *God is faithfull, who will not ſuffer you to be tempted aboue meaſure, but with tentation will giue deliuerance.* 2. Sam. 7.14. Pſal. 50.15. *Call vpon me in time of trouble, and I will deliuer thee, & thou ſhalt glorifie me.* Pſal. 121.4. *He that keepeth Iſrael will neither ſlumber nor ſleepe.* Eſay 43.2. *When thou paſſeſt through the waters, I will be with thee, and through the floods that they do not*

ouerflow thee: when thou walkeſt through the very fire, thou ſhalt not be burnt, neither ſhall the flame kindle vpon thee: 3. For I am the Lord thy God, the holy one of Iſrael thy Sauiour.

Theoph. *What in the fourth place?*

Theol. That in troubles of the faithfull, Chriſt is a companion. 1. Pet. 4. 13. *Reioyce, that ye are partakers of the afflictions of Chriſt.* 2. Cor. 4. 10. *Euery where we beare about in our bodie the dying of Chriſt, that the life of Ieſus might alſo be made manifeſt in our bodies.* Col. 1. 21.

Theoph. *What may be my laſt meditation?*

Theol. That the Angels are readie to defend ſuch as feare God. Pſal. 34. 8. 2. King. 6. 16. *Feare not, there are more with vs then againſt vs.*

CHAP. XLV.

Of the calling vpon God.

Theoph. *I muſt not forget how, orderly to goe on with you, you taught me in the afore-named nine and thirtieth chap. that there were two parts of new obedience, to wit, firſt the deniall of our ſelues, (conſiſting partly in the warfare of a Chriſtian, and partly in the patient bearing of the croſſe) and ſecondly in the profeſſion of Chriſt, in this profeſſion what muſt I conſider?*

Theol.

Theol. Either Christ himselfe, or his members: namely, the faithfull. Matth. 25. 40. *Verily, I say vnto you, in as much as ye did it to one of the least of my brethren, yea did it vnto me.*

Theoph. *What is that, concerning Christ?*

Theol. The profession which directly concerneth Christ, is either continuall, or onely in the time of danger.

Theoph. *What call you continuall?*

Theol. The calling vpon the Name of God, and ought euer to bee performed of vs, in the name of Christ Iesus our Mediatour. 1. Cor. 1. 2. *To the Church of God which is at Corinthus, to them that are sanctified in Christ Iesus, in euery place, both their Lord and ours.* Act. 9. 14. *He that hath authority from the high priest, to binde all that call vpon thy name.* Col. 3 17. *Whatsoeuer ye shall do in word or in deede, do it in the Name of the Lord Iesus, giuing thankes to God, and the Father by him.*

Theoph. *How doe we call vpon Gods name?*

Theol. By prayer or thankesgiuing. Phil. 4. 6. *In all things let your requests be shewed vnto God, in prayer and supplication, with giuing of thanks.*

Theoph. *How many parts hath prayer?*

Theol. Two, Petition, and Assent. Mark. 11. 24. *I say vnto you, whatsoeuer ye desire when ye pray, beleeue that ye shall haue it, & it shall be*

done vnto you.

Theoph. *What is petition?*

Theol. The first part of prayer, whereby wee, according to the rule of Gods word, aske his helpe, for the obtaining of such necessaries as we want. 1. Ioh. 5. 14. *This is the assurance that we haue in him, that if we aske any thing according to his will, he heareth vs.*

Theoph. *What things must we euer expresse in petition?*

Theol. Two, I. A sense of our wants. II. A desire of the grace of God to supply those wants. 1. Sam. 1. 10. *She was troubled in her minde, and prayed vnto the Lord, and wept sore.* Dan. 9. 4. *And I prayed to the Lord my God, and made my confession, saying.* 5. *We haue sinned, and haue committed iniquity, &c.* 16. *O Lord according to thy righteousnesse, I beseech thee, let thine anger & thy wrath be turned from thy city Ierusalem, &c.* to the 20. vers. Psal. 130. 1. *Out of the deepe I called to thee, O Lord,* 1. Sam. 1. 15. *Then Hannah answered and said, Nay my Lord, but I am a woman troubled in spirit, I haue drunken neither wine, nor strong drink, but haue powred out my soule before the Lord, &c.* to the 16. vers. Psal. 143. 6. *I stretch foorth mine hands vnto thee, my soule desireth after thee, as the thirsty land.*

Theoph.

Theoph. *What is assent?*

Theol. The second part of prayer, whereby wee beleeue, and professe it before God, that he, in his due time, will grant vnto vs those our requests, which before wee haue made vnto his Maiesty. 1. Ioh. 5. 14, 15. *This is the assurance that we haue in him, that if we aske any thing according to his will, he heareth vs. And if we know that he heareth vs, what soeuer we aske, we know that we haue the petitions, that we haue desired of him.* Matth. 6. 13. *Lead vs not into temptation, but deliuer vs from euill. For thine is the kingdome, thine is the power, and thine is the glory, for euer and euer, Amen.*

Theop. *But alas the faithfull, euen the faithfull I say bewray many infirmities in their prayers?*

Theol. They doe so: yet no doubt, they haue a notable sense of Gods fauour, especially, when they pray zealously, and often vnto the Lord. Iam. 5. 16. *Pray one for another, that ye may be healed: for the praier of a righteous man auaileth much, if it be feruent,* Luk. 1. 13. The *Angell said vnto him, Feare not, Zacharias: for thy prayer is heard,* Ionah 4. 1. *It displeased Ionah exceedingly, and he was angry. 2. And Ionah praied vnto the Lord, & said, I pray thee, O Lord, was not this my saying, when I was yet in my country? therefore I pre-*

uented to flee vnto Tarſhiſh: for I know that thou art a gracious God, and mercifull, ſlow to anger, and of great kindneſſe, and repenteſt thee of the euill. Rom. 8. 26. Gen. 19. 18. *Lot ſaid vnto them, do not ſo, I pray you, my Lords, &c.* Pſal. 6. 1. *O Lord, rebuke me not in thine anger, neyther chaſtiſe me in thy wrath, &c.* verſ. 2, 3, 4, 5. Pſal. 8. 9. Pſal. 20. 5. Pſal. 35. 9. 18. 28. Pſal. 16. 7.

Theoph. *What is thankeſ-giuing?*

Theol. A calling vpon Gods name, whereby we, with ioy, and gladneſſe of heart, doe prayſe God for his benefits eyther receiued, or promiſed. Pſal. 45. 1. *Mine heart will vtter forth a good matter, I wil intreat in my words of the King: my tongue is as the pen of a ſwift writer,* Eph. 5. 20. *Giuing thankes alwayes for all things vnto God, euen the Father, in the Name of our Lord Ieſus Chriſt.* Pſal. 36. 8, 9. *How excellent is thy mercy, O God? therefore the children of men truſt vnder the ſhadow of thy wings. They ſhalbe ſatisfied with the fatneſſe of thine houſe, and thou ſhalt giue them drinke out of the riuer of thy pleaſures.* Coloſſ. 3. 16.

CHAP.

CHAP. XLVI.

Of Christian Apologie, and Martyrdome.

Theoph. *You shewed me in the former chapter that the profession directly cencerning Christ was either* Continuall, *or onely in* time of danger, *you haue spoken of the continuall profession of Christ, how doe we in danger professe him?*

Theol. The profesion of Christ in dangers, is either in word or deede.

Theoph. *How is that in word called?*

Theol. Profesion in word, is called Christian Apologie, or the confesion of Christ. Rom. 10. 10. *With the heart, man beleeueth vnto righteousnesse: and with the mouth, man confesseth to saluation.* Psal. 22. 23. *I will declare thy name vnto my brethren: in the middes of the congregation will I praise thee.*

Theoph. *What is Christian Apologie?*

Theol. The profesion of Christ in word, when as we are ready with feare, and meekenesse, to confesse the truth of Christian religion, so often as neede requireth, and the glorie of God is endangered, euen before vnbeleeuers, especially, if they be not past all hope of repentance. 1. Pet. 3. 15. *Sanctifie*

the Lord God in your hearts? and be readie alwaies to giue an answer to euery man, that asketh you a reason of the hope that is in you: 16. *And that with meekenesse and reuerence, hauing a good conscience, that when they speake euil of you, as of euill doers, they may be ashamed, which blame your good conuersation in Christ.* Act. 7. the whole chap. Steuen there maketh an Apologie for himselfe. Matth. 7. 6. *Giue not that which is holy to dogges, nor cast your pearles before swine: least they tread them vnder their feete, and turning againe, all to rent you.*

Theoph. *What call you profession indeede?*

Theol. Martyrdome.

Theoph. *What is Martyrdome?*

Theol. It is a part of Christian profession, when as a Christian man doth, for the doctrine of faith, for iustice, and for the salnation of his brethren, vndergoe the punishment of death, imposed vpon him by the aduersaries of Christ Iesus. Mark. 6. 18, 27, 28. *Iohn told Herod, It is not lawfull for thee to haue thy brothers wife. And immediately the King sent the hangman, and gaue him charge, that his head should be brought: so he went, and beheaded him in the prison.* 2. Cor. 12. 15. *I will most gladly bestow, and be bestowed for your soules, though the more I loue you, the lesse am I loued.*

Theoph.

Theoph. *Is it not for all this lawfull for Christians to flee in persecution?*

Theol. It is, if they find themselues not sufficiently resolued and strengthened by Gods spirit to stand. Mat. 10.23. *When they persecute you in one citie, flee into another. Verily, I say vnto you, ye shall not haue finished all the cities of Israel, till the Sonne of man come.* Ioh. 10.39. *Againe, they studied to apprehend him, but he escaped out of their hands.* Act. 9. 20. *When the brethren knew it, they brought him to Cesarea, and sent him forth to Tarsus.* 1. King. 18.23. *Was it not tolde my Lord, what I did, when Iesabel slue the Prophets of the Lord, how I hid an hundreth men of the Lords Prophets, by fifties in a caue, and fedde them with bread and water?* Act. 20. 22. *Now behold, I goe bound in the Spirit vnto Ierusalem, and know not what things shall come vnto me there.*

CHAP. XLVII.

Of Edification, and Almes among the faithfull.

Theoph. *Now, after that profession of Christ which doth directly as I haue heard concerne Christ himselfe, what followeth?*

Theol. That which concerneth his members,

bers, namely, the Saints and faithfull ones.

Theoph. *What is this profession?*

Theol. It is either Edification, or Almes.

Theoph. *What is Edification?*

Theol. Euery particular dutie towards our brethren, whereby they are furthered, either to grow vp in Christ, or else are more surely vnited to him. Rom. 14. 19. *Let vs follow those things which concerne peace, and wherewith one may edifie another.*

Theoph. *What is the first thing belonging to this Edification?*

Theol. To giue good example. Matth. 5. 16. *Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heauen.* 1. Pet. 2. 12. *Haue your conuersation honest among the Gentiles, that they which speake euill of you as of euill doers, may by your goods workes which they shall see, glorifie God in the day of thy visitation.*

Theoph. *What is the second?*

Theol. To exhort. Heb. 3. 13. *Exhort one another daily, while it is called to day, lest any of you be hardened through the deceitfulnes of sinne.* Rom. 1. 12. *That I might be comforted together with you through our mutuall faith, both yours and mine.*

Theoph. *What is the third?*

Theol. To comfort. 1. Thess. 5. 24. *Com-*

fort

fort the feeble minded, beare with the weake: be patient towards al men. Iam. 5. 16. *Acknowledge your faults one to another, and pray one for another, that ye may be healed.* 20. *He that conuerteth a ſinner from going aſtray out of his way, ſhal ſaue a ſoule from death, and ſhal hide a multitude of ſins.* 1. Theſſ. 4. 18. *Comfort your ſelues one another with theſe words.*

Theoph. *What is the fourth?*

Theol. To admoniſh. Rom. 15. 14. *I my ſelfe am perſwaded of you, brethren, that ye alſo are full of goodnes, and filled with all knowledge: and are able to admoniſh one another.* 1. Theſſ. 5. 14. *We deſire you, brethren, admoniſh them that are vnruly.*

Theoph. *After what manner muſt we admoniſh?*

Theol. They ſhall obſerue an holy manner of admonition, who in the ſpirite of meekeneſſe, and, as it were, guilty of the like infirmity themſelues, doe admoniſh foorthwith all their brethren of ſuch faults, as they certenly know by them, and that out of Gods word. Gal. 6. 1. *Brethren, if any man by occaſion be fallen into any fault, ye, which are ſpirituall, reſtore ſuch a one in the ſpirit of meekneſſe, conſidering thy ſelfe, leſt thou alſo be tempted.* Math. 5. 7. *Thou hypocrite, caſt out firſt the beame out of thine owne eye, and then ſhalt thou*

ſee

See to take the mote out of thy brothers eye. 2. Tim. 4. 2. *Preach the word: be instãt in season & out of season: improoue, rebuke, exhort, with all long suffering and doctrine.* Math. 18. 15. *If thy brother trespasse against thee, goe, and tell him his fault betweene thee and him alone: if he heare thee, thou hast wonne thy brother.* Rom. 15. 14. 2 Tim 4. 2. Leuit. 19. 17. *Thou shalt not hate thy brother in thine heart, but thou shalt plainely rebuke thy neighbour, and suffer him not to sinne.*

Theoph. *What call you almes or that reliefe which is peculiar to the godly among themselues?*

Theol. It is a duty, whereby the rich doe out of their plenty supply the wants of the poore, both according to their ability, and sometimes beyond their ability. 2. Corinth. 8. 3. *To their power (I beare record) yea, beyond their power they were willing.* Act. 2 44, 45. *All that beleeued were in one place, & had all things common: and they sold their possessions and goods, and parted them to all men, as euery one had need.*

CHAP. XLVIII.

Of the fourth degree, of the declaration of Gods loue: and of the estate of the Elect, after this life.

Theoph. *I remember that in the thirty and fifth chapter you said, that the Lord did execute his*

his decree by certaine de grees, as by his loue, & the declaration of his loue, *and in the thirty sixth chapter, you made foure degrees of the declaration of this loue, you haue ſpoken of three, to wit,* Vocation, Iuſtification, *and* Sanctification, *which now is the fourth?*

Theol. The fourth degree of the declaration of Gods loue, is Glorification. Rom. 8. 30.

Theoph. *What is Glorification?*

Theol. The perfect transforming of the Saints into the image of the Sonne of God. Phil. 3. 21. *Who ſhall change our vile body, that it may be faſhioned like vnto his glorious body, according to the working, whereby he is able euen to ſubdue al things vnto himſelfe.* 1. Cor. 15. 44. *It is ſown a naturall body, and it is raiſed a ſpirituall body: there is a naturall body, and there is a ſpirituall body.* 45. *And it is alſo written. The firſt man Adam was made a liuing ſoule: the laſt Adam was made a quickning ſpirit.* 49. *And as we haue borne the images of the earthly, ſo ſhall we beare the image of the heauenly.* Pſalm. 17. 15. *I will beholde thy face in righteouſneſſe, and when I awake, I ſhall be ſatisfied with thine image.*

Theoph. *When is this begun?*

Theol. The beginning of glorification, is in death, but it is not accompliſhed and made

made perfect, before the last day of iudgement.

Theoph. *It is begun in death, why so?*

Theol. The death of the Elect, is but a sleepe in Christ, (*a*) whereby the body and soule is seuered. The body, (*b*) that after corruption it may rise to greater glory. The soule, that it (*c*) beeing fully sanctified, may (*d*) immediately, after departure from the body, bee transported into the kingdome of heauen. (*a*) 1. Cor. 15. 18. *If Christ be not rayſed, they which are aſleep in Christ, are periſhed.* Act. 7. 60. *When he had thus ſpoken, he ſlept.* (*b*) 1. Cor. 15. 36. *O foole, that which thou ſoweſt, is not quickned, except it die.* (c) Reuel. 21. 27. *There ſhall enter into it, none vncleane thing, neither whatſoeuer worketh abomination or lyes: but they which are written in the Lambes booke of life.* Rom. 7. 25. *I my ſelfe in my minde ſerue the law of God, but in my fleſh the law of ſinne.* (*d*) Luk. 23. 42. *He ſaid to Ieſus, Lord, remember me, when thou commeſt into thy kingdome.* 43. *Then Ieſus ſaid to him, this day ſhalt thou be with me in Paradiſe.* Reu. 14. 13. *Then I heard a voyce from heauen, ſaying vnto me, Write, bleſſed are the dead, which hereafter die in the Lord. Euen ſo ſaith the Spirit: for they reſt from their labours, and their workes follow them.*

Theoph. *But of all calamities, the remembrance*

brance of death is fearefull vnto me: giue me I pray you some fewe preseruatiues against it?

Theol. Against the feare of death, note these preseruatiues.

I. Death it freeth the godly from the tyrannie of Satan, sinne, the world, the flesh, and eternall damnation, yea, from infinite both perils and losses, and doth place vs both safe and happie, vnder the shadow, as it were of Christs winges.

II. Christ by his death, hath sanctified vnto vs both death and the graue.

III. Christ is both in life and death, gaine to the godly, Phil. 1. 12.

IV. Those consolations which the spirit of Christ doth suggest to the soules of the faithfull, doe by many degrees surmount the dolours of death.

V. The desire of that most bright and glorious beholding of God, and the presence of those Saints which are departed before vs.

VI. In stead of our bodies, we shall bee clothed with glorie. 2. Cor. 5. 1.

VII. The sting of death, namely, sinne, is then so taken away, as that that *serpent* can no more hurt vs. 1. Corinth. 15. 55. *O death, where is thy sting! O graue, where is thy victory!* Heb. 2. 15. *That hee might deliuer all them,*

which

which for feare of death, were all their life time subiect to bondage.

VIII. We ſhould not ſo much thinke of our death, as to take an exact account of our life. For that man can not die ill, who hath liued well: and he ſeldome dieth well, that hath liued badly.

IX. The Angels, they ſtand at our elbowes, that ſo ſoone as a Saint departeth, they may with all ſpeede, immediately tranſport his ſoule into heauen.

Soules beeing once in heauen, remaine there till the laſt day of iudgement, where they partly magnifie the Name of God, and partly doe waite, and pray for the conſummation of the kingdome of glorie, and full felicity in body and ſoule. Reu. 5. 8. *And when he had taken the booke, the foure beaſts, and the foure and twenty Elders fell downe before the Lambe, hauing euery one harpes, and golden vials full of others, which are the prayer of the Saints.* 9. *And they ſung a new ſong, ſaying, Thou art worthy to take the booke, and to open the ſeales thereof: becauſe thou waſt killed, and haſt redeemed vs to God, by thy blood, out of euery kindred, and tongue, and people, and nation.* Reu. 14. 2. *I heard the voyce of harpers harping with their harps.* 3. *And they ſung, as it were, a new ſong before the throne: and they cried with a loud voyce, ſaying,*

ſaying, How long, Lord, holy and true? doſt not thou iudge and auenge our blood on them that dwell on the earth?

CHAP. XLIX.

Of the eſtate of the Elect, at the laſt day of iudgement.

Theoph. *You told me for my comfort that the Glorification of the Elect began indeede at their death, but ſhould not be made perfect till the laſt Iudgement, after what manner ſhall this Iudgement be?*

Theol. The laſt day of iudgement ſhall be on this manner.

I. Immediately before the comming of Chriſt, [a] the powers of heauen ſhall be ſhaken: the Sunne and Moone ſhall be darkened, and the Starres ſhall ſeeme to fall from heauen: [b] at which ſight, the Elect then liuing ſhall reioyce, but the reprobate ſhall ſhake euery ioynt of them. [a] Matth. 24. 29. *Immediately after the tribulation of thoſe daies, ſhall the Sunne be darkened, and the Moone ſhall not giue her light, the ſtarres ſhall fall from heauen, and the powers of heauen ſhall be ſhaken:* 30. *And then ſhall appeare the ſigne of the Sonne of man in heauen: and then ſhall all the kinreds of*

the earth mourne, and they ſhall ſee the Sonne of man come in the clouds of heauen, with power and great glory. [b] Luk. 21. 16. *Mens hearts ſhall faile them for feare, and for looking after thoſe things, which ſhall come on the world.* 28. *And when theſe things begin to come to paſſe, then looke vp, and lift vp your heads, for your redemption draweth neere.* 2. Tim. 4. 8. *Henceforth is laid vp for me the crowne of righteouſneſſe, which the Lord, the righteous iudge ſhall giue me at that day: and not to me onely, but vnto all them alſo that loue his appearing.*

Theoph. *After this terrible ſhaking and darkeneſſe, what ſhall follow?*

Theol. Then the heauens, beeing all ſet on fire, ſhall with a noiſe, like to that of chariot wheeles, ſuddenly paſſe away, and the elements, with the earth, and all therein, ſhall be diſſolued with fire. 2. Pet. 3. 12. *Looking for, and haſting vnto the comming of the day of God, by which the heauens being ſet on fire ſhall bee diſſolued, and the elements ſhall melt with heate.* 13. *But we looke for new heauens, and a new earth, according to his promiſe, wherein dwelleth all righteouſneſſe.*

Theoph. *And what more? pray you?*

Theol. At the ſame time, when as all theſe things ſhall come to paſſe, (a) the ſound of the laſt trumpet ſhall be heard, ſounded by the

the Archangell. (*b*) And Chriſt ſhall come ſuddenly in the cloudes, with power, and glory, and a great traine of Angels. (*a*) Matth. 24.31. *And he ſhal ſend his Angels with a great ſound of a trumpet.* 1. Theſſal. 4. 16. *The Lord himſelfe ſhal deſcend from heauen with a ſhout, euen with the voice of the Archangell, and with the trumpet of God: and the dead in Chriſt ſhall riſe firſt.* (*b*) Matth. 24.30. 1. Theſ. 4.17. *Then ſhall we, which liue and remaine, be caught vp with them alſo in the cloudes, to meete the Lord in the ayre, and ſo ſhall we euer be with the Lord.*

Theoph. *At the ſound of this trumpet, what ſhall be done?*

Theol The Elect, which were dead, ſhall ariſe with their bodies: and thoſe very bodies, which were turned to duſt, and one part rent from another, ſhall, by the omnipotent power of God, bee reſtored, and the ſoules of them ſhall deſcend from heauen, and bee brought againe into thoſe bodies. As for (*a*) them, which then ſhall be aliue, they ſhall bee changed in the twinckling of an eye, and this mutation ſhall bee in ſtead of death. And at that time, the bodies ſhall receiue their full redemption: (*b*) and all the bodies of the Elect ſhall bee made like the glorious body of Chriſt Ieſus, and therefore ſhall bee ſpirituall, immortall, glorious, and free from all

infirmity. (a) 1. Corinth. 14. 52. *We ſhall not all ſleep, but we ſhall be changed in a moment, in the twinckling of an eye, at the laſt trumpet.* (b) 43. *It is ſowne in diſhonour, it is raiſed in honour: it is ſowne in weakenes, it is raiſed in power.* 44. *It is ſowne a naturall body, it is raiſed a ſpirituall body, &c.*

Theoph. *And what ſhall be the end of theſe things?*

Theol. Laſt of all, when they are all conuented before the tribunall ſeate of Chriſt, hee will foorthwith place the Elect, ſeuered from the reprobate, and taken vp in the ayre, at his right hand, and to them beeing written in the book of life, wil he pronounce this ſentence: *Come ye bleſſed of my Father, poſſeſſe the kingdome prepared for you from the foundation of the world.* Matth. 25. 33. *He ſhall ſet the ſheepe on his right hand, and the goates on the left.* 1. Theſſalonians 4. 17. Reuelation 20. 12. *Whoſoeuer was not found written in the booke of life, was caſt into the lake of fire.*

CHAP.

CHAP. L.

Of the estate of the Elect, after iudgement.

Theoph. *The last iudgement being finished, as you haue set down out of Gods word, what then shall be the condition of the Elect?*

Theol. They shall enioy immediately blessednesse in the kingdome of heauen.

Theoph. *What is this blessednesse?*

Theol. That whereby God himselfe is all in all his Elect, 1. Corinth. 15.28. *When all things shall be subdued to him, then shall the Sonne also himselfe be subiect vnto him, that did subdue all things vnder him, that God may be all in all.*

Theoph. *May I call this blessednesse the reward of good workes?*

Theol. It is the reward of good workes, not because workes can merite, but by reason of Gods fauour, who thus accepteth workes, and that in respect of the merite of Christs righteousnesse imputed to the Elect. Rom. 6.23. *The wages of sinne is death, but eternall life is the gift of God, through Iesus Christ our Lord.* 2. Timothie 4.8. Reuel. 22.12. *Behold, I come shortly, and my reward is with me, to giue*

euery man according as his worke ſhall be.

Theoph. *How many parts hath the bleſſednes of the Elect?*

Theol. Two: Eternall life, and perfect glory.

Theoph. *What is eternall life?*

Theol. That fellowſhip with God, (*a*) whereby God himſelfe, is through the Lambe Chriſt, life vnto the Elect.

Theoph. *Is God their life, ſhall they then need there nothing to perfect life?*

Theol. In the kingdome of heauen, the Elect ſhall not neede meate, drinke, ſleepe, ayre, heate, colde, phyſicke, apparell, or the light of the Sunne and Moone: (*a*) but in place of all theſe, ſhall they haue in them Gods Spirit, by which immediately they ſhall be quickned for euer, (*a*) Ioh. 14. 23. *If any man loue me, he will keep my word, & my Father will loue him, and we will come vnto him and dwel with him.* 1. Ioh. 4. 15. *Whoſoeuer confeſſeth that Ieſus Chriſt is the Sonne of God, God dwelleth in him, and he in God.* Reu. 21. 3. *And I heard a voyce, ſaying, Beholde, the Tabernacle of God is with men, and he will dwell with them: and they ſhall be his people, & God himſelfe ſhall be their God with them.* 23. *And that city hath no neede of Sunne, or Moone to ſhine in it: for the glory of God did light it, and the Lambe*

is

is the light of it. Reuel. 22. 2. *In the middeſt of the ſtreete of it, and of either ſide of the riuer was the tree of life, which bare twelue manner of fruits, & gaue fruit euery moneth: and the leaues of the tree ſerued to heale the nations with.* 5. *And there ſhall be no night there, and they need no candle, nor light of the Sunne: for the Lord giueth them light, and they ſhall raigne for euermore.* 1. Cor. 15. 45. Rom. 8. 11. *If the ſpirit of him that raiſed vp Ieſus from the dead, dwell in you, he that raiſed vp Chriſt from the dead, ſhall alſo quicken your mortall bodies, becauſe that his ſpirit dwelleth in you.*

Theoph. *And what call you perfect glorie?*

Theol. That wonderfull excellencie of the Elect, whereby they ſhall be in a farre better eſtate then any heart can wiſh.

Theoph. *Wherein conſiſteth this glorie?*

Theol. In three points.

Theoph. *Which is the firſt?*

Theol. In that they ſhall ſtill behold the face of God, which is his glorie and maieſtie. Reuel. 22. 4. *And they ſhall ſee his face, and his name ſhall bee in their foreheads.* Pſalme 17. 15. *I will beholde thy face in righteouſneſſe, and when I awake, I ſhall be ſatisfied with thine anger.*

Theoph. *Which is the ſecond?*

Theol. In that they ſhall bee moſt like to

Chriſt, namely, iuſt, holy, vncorrupt, glorious, honourable, excellent, beautiful, ſtrong, mighty, and nimble. 1. Ioh. 3. 2. *Dearly beloued, now are we the ſonnes of God, but yet doth not appeare what we ſhall be: and we know that when he ſhall appeare, wee ſhall bee like him: for we ſhall ſee him as he is.* Philip. 3. 21. *Who ſhall change our vile body, that it may be faſhioned like vnto his glorious body, according to the working, whereby he is able euen ſo to ſubdue all things to himſelfe.*

Theoph. *Which is the third point?*

Theol. They ſhall inherite the kingdome of heauen, yea, the new heauens, and new earth ſhall be their inheritance. 1. Pet. 1. 4. *God hath begotten you to an inheritance immortall and vndefiled, and that fadeth not away, reſerued in heauen for you.* Matth. 25. 34. *Then ſhall the King ſay to them on his right hand, Come ye bleſſed of my Father, poſſeſſe a kingdome prepared for you, before the foundations of the world were laid.* Reuel. 5. 10. *Thou haſt made vs vnto our God, Kings and Prieſts, and we ſhall raigne on earth.* Reu. 21. 7. *He that ouercommeth, ſhall inherite all things, and I will bee his God, and he ſhall be my ſonne.*

Theoph. *What fruit commeth from theſe parts of bleſſedneſſe?*

Theol. The fruite that commeth from both

both theſe parts of bleſſedneſſe, is of two ſorts: Eternall ioy, and the perfect ſeruice of God. Pſal.16.11. *Thou wilt ſhew me the pathe of life, in thy preſence is the fulneſſe of ioy: and at thy right hand there are pleaſures for euermore.* Pſal.36.8. *They ſhall be ſatisfied with the fatnes of thine houſe, and thou ſhalt giue them drinke out of the riuer of thy pleaſures.* 9. *For with thee is the well of life, and in thy light ſhall we ſee light.*

Theoph. *What are the parts of Gods ſeruice in heauen after the day of Iudgement?*

Theol. Praiſe, and Thankſgiuing. Reuel. 21.3. *And I heard a great voyce out of heauen, ſaying, behold, the Tabernacle of God is with men, and he will dwell with them: and they ſhall be his people, and God himſelfe ſhall be their God with them.* Chapter.5.12. *Saying with a loude voyce, Worthy is the Lambe that was killed, to receiue power, and riches, and wiſedome, and ſtrength, and honour, and glory, and praiſe,&c.* 13. Chapter 11.17. *The foure and twentie Elders which ſate before God on their ſeats fell vpon their faces, and worſhipped God, ſaying, Wee giue thee thankes, Lord God Almighty, Which art, and Which waſt, and Which art to come: for thou haſt receiued thy great might, and haſt obtained thy kingdome.*

Theoph. *After what manner ſhall this ſeruice*

uice be performed?

Theol. The manner of performing this ſeruice, is to worſhip God by God himſelfe immediately.

Theoph. *Why ſay you immediately by God himſelfe?*

Theol. In heauen there ſhall neither bee Temple, Ceremony, nor Sacrament, but all theſe wants ſhall God himſelfe ſupply together with the Lambe, that is, Chriſt. Reuel. 21. 22. *I ſaw no Temple therein, for the Lord God Almighty, and the Lambe are the Temple of it.*

Theoph. *How long ſhall this ſeruice continue?*

Theol. This ſeruice ſhall be daily, and without intermiſsion. Reuel. 7. 15. *They are in the preſence of the throne of God, and ſerue him day and night in his Temple.*

A corollarie, or the laſt concluſion.

Theoph. *It is certainly an vnſpeakable comfort to the godly, that it will pleaſe God, thus to ſaue the elect, but what attributes of God are eſpecially ſet out by this ſo great ſaluation?*

Theol. His Iuſtice and Mercie.

Theoph. *How his Iuſtice?*

Theol.

Theol. In that hee puniſhed the ſinnes of the Elect, in his Sonnes owne perſon.

Theoph. *And how his mercy?*

Theol. In that hee pardoned their ſinne, for the merits of his Sonne. Eph. 1. 18. *That the eyes of your vnderſtanding may be lightened, that ye may know what the hope is of his calling, and what the riches of his glorious inheritance is in his Saints.* 19. *And what is the exceeding greatnes of his power toward vs, which beleeue, according to the working of his mighty power.* 20 *Which he wrought in Chriſt.* Chapter 3. 18. *That ye may bee able to comprehend with all Saints, what is the breadth, and length, and depth, and height:* 19. *And to know the loue of Chriſt.*

Theoph. *To what end ſerue all theſe things, in regard of the elect?*

Theol. Alll theſe things the Lord himſelfe hath thus decreed, and in his good time will accompliſh them, to the glorious prayſe of his Name. Prou. 16. 4. *The Lord hath made all things for his owne ſake: yea euen the wicked for the day of euill.*

CHAP.

CHAP. LI.

Concerning the order of the causes of salvation according to the doctrine of the Church of Rome.

Theoph. *Concerning the causes of mans salvation, which is to be thought in our Church, which is* I *doubt not the Church of God, you have spoken already: but because* I *know not whether our doctrine do agree with the Church of Rome,* I *would faine heare what is their opinion.*

Theol. Demand as a Romanist, I will answer for the time, as the chiefe of that sect would answer you, and in the end acquaint you with the truth,

Theoph. *What things are requisite to obtain salvation?*

Theol. Predestination, and the Execution thereof.

Theoph. *What is Predestination?*

Theol. A fore-ordaining of the reasonable creature to grace in this life, and glory in the life to come. Sebast. Cattaneus. Enchirid. tract. 1. chap. last.

Theoph. *What is the cause of this their predestination?*

Theol. This in regard of the first effects thereof,

thereof, which are, vocation, election, and ordination to eternall life, hath the cauſe of it in God, namely his will: but in regard of the laſt effect, which is, the execution of ſuch an ordinance, and the obtaining of eternall life, it hath the cauſe of it from man.

Theoph. *Why doe they make this that cauſe?*

Theol. Becauſe according to the common opinion, Gods predeſtination is by reaſon of workes foreſeene in men, that is, God doth therefore predeſtinate, or reiect ſome man, becauſe he foreſeeth that he will well or badly vſe his grace.

Theoph. *For the more euident declaration of this their aſſertion, ſet me downe (I pray you) their concluſions of this point, and tell me in order which is the firſt?*

Theol. The Predeſtination, and Reprobation of God, doe not conſtraine or inforce any neceſsity vpon the will of man.

Theop. *Let this be the firſt, what is the ſecõd?*

Theol. God hath predeſtinated all men, that is, hee hath appointed and diſpoſed all men, ſo as they might obtaine eternall ſaluation.

Theop. *That God hath predeſtinated all men to be ſaued, ſeemeth ſomewhat ſtrange, but what is the third concluſion?*

Theol. Man is neither by neceſsity nor chance

chance ſaued or condemned, but volun[tarily].

Theoph. *And which is the fourth?*

Theol. God hath predeſtinated ſome, o[ther] hath he reiected.

Theoph. *Goe one to the fifth?*

Theol. Thoſe whom God harh predeſtinated by his abſolute predeſtination which can not bee loſt, they ſhall infallibly die in grace: but they which are predeſtinate, by that predeſtination which beeing according to preſent iuſtice, may bee loſt by ſome mortall ſinne which followeth, are not infallibly ſaued, but oftentimes ſuch are condemned, and looſe their crowne and glory.

Theoph. *Do they ground any thing vpon this their aſſertion?*

Theol. Hence ariſeth that poſition of theirs, that he which is iuſtified may bee areprobate, and periſh eternally. Torrenſis Aug. Confeſſ. 2. book. 4. chap. 20. ſect. Therefore predeſtination is not certen, ſeeing it may be loſt.

Theoph. *Proceede to their ſixth concluſion?*

Theol. God alone doth know the certaine and ſet number of them which are predeſtinate.

Theoph. *If you haue not yet done tell me the reſt.*

Theol.

Theol. There is one ſet number of them which are predeſtinate, or reproued, and that can neither bee encreaſed nor diminiſhed.

Theoph. *You haue ſpoken as they doe of predeſtination, inſtruct me (according as they teach) of the execution of it.*

Theol. The execution of predeſtination, is either in infants, or thoſe of yeeres of diſcretion.

Theoph. *What hold they in this point concerning infants?*

Theol. Concerning infants, the merit of Chriſt is applied vnto them, by Baptiſme rightly adminiſtred: ſo that whatſoeuer in originall corruption, may truely and properly be accounted for ſinne, it is not onely, as I may ſay, not pared away, or not imputed, but vtterly taken away. For there is nothing that God can hate in ſuch as are renued. Concil. Trid. 5. ſect. 5. Can.

Theoph. *Doe they ſay that Originall ſinne is vtterly taken away in infants baptized?*

Theol. They do ſo neuertheleſſe, they are vrged to confeſſe, that there remaineth yet in ſuch as are baptized concupiſcence, or the relikes of ſinne. The which ſeeing it is left in men of them to wreſtle withall, it hath not power to hurt ſuch as yeeld not vnto it.

Theoph.

Theoph. *Which make they the first degree in the execution of Predestination in such as are of riper yeeres?*

Theol. Vocation, whereby men, not for their owne merits, but by Gods preuenting grace through Christ, are called to turne vnto God.

Theoph. *Which is the second?*

Theol. A preparation to righteousnesse, whereby men, through the inherent power of free-will, doe apply themselues to iustification, after that the same power is stirred vp by the holy Ghost. For free-will is only some what diminished, and not extingnished: and therefore so soone as the holy Ghost toucheth, and enlighteneth the heart, it worketh together with the same spirit, freely assenting vnto the same.

Theoph. *How many degrees make they of this preparation?*

Theol. Seauen, Biel. 4. booke, 14. dist. 2. quest.

Theoph. *Which is the first?*

Theol. The first is faith, which is a knowledge and an essent, whereby men agree that those things are true which are deliuered concerning God, and his will, reuealed in the word of God.

Theoph. *What doe they attribute to this faith?*

Theol.

Theol. This (ſay they) is the foundation of iuſtification, and prepareth the heart: becauſe it ſtirreth vp free-will that it may affect the heart with thoſe motions by which it is prepared to iuſtification.

Theoph. *Which is the firſt act of this faith?*

Theol. To apprehend the ouglineſſe of ſinnes, and the wages thereof.

Theoph. *What followeth hereupon?*

Theol. After this, followeth a feare of Gods anger, and of hell fire.

Theoph. *And what vpon this feare?*

Theol. Then begin men to diſlike, and in ſome ſort to deteſt ſinne.

Theoph. *What ariſeth from all theſe?*

Theol. A certaine diſpoſition, which hath annexed vnto it, the *merite of congruitie*, yet not immediate nor ſufficient, but imperfect.

Theoph. *Which is the next act of this faith?*

Theol. At the length, faith returneth to the contemplation of Gods mercies, and beleeueth that God is ready to forgiue ſinnes by the infuſion of charity into thoſe, which are before ſufficiently prepared & diſpoſed.

Theoph. *What proceedeth out of this contemplation?*

Theol. The act of hope, whereby faith beginneth to deſire and to waite on God, as the chiefeſt good.

Theoph. *What ariſeth out of this act of loue?*

Theol. Loue, whereby God is loued aboue all things in the world.

Theoph. *What followeth after this loue?*

Theol. A new diſlike, and deteſtation of ſinne, not ſo much in regard of feare of the puniſhment in hell fire, as in regard of the offence to God who is ſimply loued more then all other things.

Theoph. *And what commeth after all theſe?*

Theol. A purpoſe of amendment of life: and here comes in the merit of congruitie, (as the ſecond degree of predeſtination) that is ſufficient: or elſe, the immediate ſufficient and laſt diſpoſition before the infuſion of grace.

Theoph. *Which is their third degree of predeſtination?*

Theol. The firſt iuſtification whereby men of vniuſt are made iuſt, not onely through the remiſſion of their ſinnes, but alſo by a ſanctification of the inward man, by his voluntarie receiuing of grace, and gifts.

Theoph. *Which make they the cauſes of this Iuſtification?*

Theol. The efficient cauſe of this iuſtification, is the mercie of God, and the meritorious paſsion of our Sauiour Chriſt, whereby he

he purchaſed iuſtification for men. The inſtrumentall cauſe is baptiſme. The formall cauſe is not that iuſtice, which was inherent in Chriſt, but which he infuſeth into man: and that is eſpecially hope, and charity.

Theoph. *Proceede to the fourth degree of predeſtination?*

Theol. The fourth degree, is the ſecond iuſtification, whereby men are of iuſt, made more iuſt.

Theoph. *What is the cauſe hereof?*

Theol. Faith, ioyned with good workes.

Theoph. *What further doe they teach concerning this ſecond iuſtification?*

Theol. That it is poſsible for ſuch as are renued, to keepe the commandements: And therefore it is falſe that a iuſt man committeth ſo much as a veniall ſinne in his beſt actions, much leſſe, that hee deſerueth eternall death for the ſame.

Theoph. *Which is the fifth degree of predeſtination?*

Theol. The reparation of a ſinner by the ſacrament of Penance. The which is, as it were, the ſecond boord after a ſhipwracke.

Theoph. *For what cauſe is this reparation neceſſarie?*

Theol. Becauſe men looſe the grace of Iuſtification by euery mortall ſinne.

Theoph. *Which is the laſt degree of the execution of Predeſtination?*

Theol. The fruit of iuſtification, namely, the glory of eternall life, the which, workes done in grace, doe, *ex condigno*, condigne merite of ſufficient worthines.

Theoph. *What is* condigne merit?

Theol. Condigne merit is, when as the reward is after ſuch ſort due, as that if it be not giuen, iniuſtice will be committed.

Theoph. *How make they this due?*

Theol. By the rigour of iuſtice.

Theoph. *How many conditions are requiſite to make a merit?*

Theol. I. That a reward ſhould by ſome compact or bargaine be due: And this condition is in workes, in regard of God. For God in the Scriptures hath promiſed a reward to ſuch as worke well. II. That beſides this compact whereby the debter is bound, there ſhould be alſo ſome worthineſſe in the worke, or ſome proportion of the worke to the reward.

Theoph. *Whereupon doth the worthineſſe or dignity of the worke depend?*

Theol. I. On Chriſt, becauſe Chriſt did not onely merit that his owne proper actions ſhould bee meritorious, but the actions alſo of his members. II. On the holy Ghoſt. For the holy Ghoſt doth inſpire, excite, and

mooue men to doe. III. On an Habituall grace, which is a certen participation of the diuine essence.

Theop. *Thus much it seemeth they teach concerning the degrees of executing Predestination. What thinke they of the applying of Predestination particularly to the persons of men.*

Theol. No man, so long as he liueth in this mortall life, ought so much to presume on the secret mystery of Gods predestination, as to determine vndoubtedly that hee is in the number of them whom God hath ordained to eternall happines. For no man, without especial reuelation, can know, whom God hath chosen to be his heires. Sess. 6. c. 12.

Theop. *What is the summe of al these things?*

Theol. The sum of all these, is this, God by a certen grace giuen freely, or rather a grace preuenting, or comming before, the which is tearmed an *especiall aide*, doth mooue a man, that hee may dispose himselfe vnto his iustifying grace, namely, that he may beleeue feare, repent, loue, and propound to himselfe newes of life, &c. Furthermore, if a sinner doe by his free-will yield his assent vnto this diuine motion, and doth consequently and accordingly rightly dispose himselfe, God doth incotinently forgiue him his sin & with all doth infuse into him iustifying grace by

which hee may doe good workes, and so by them merit eternall life. *Bellarmine.*

ERROVRS OF THE PAPISTS in their distributing of the causes of saluation.

Theoph. *Is there (thinke you) any corruption in this doctrine of theirs?*

Theol. Yea verily, thus is the doctrine of the Church of Rome, surely a very blasphemous doctrine, and no better to bee accounted of, then as a gallowes set vp for the torture and massaker of mens consciences. And that this may the more manifestly appeare to be so, I will set downe the most principall points of popish doctrine in this case.

Theoph. *Which is the first errour?*

Theol. Predestination is onely of the Elect, Reprobate they are onely foreknowne?

Theoph. *How may this appeare to be an errour, since the name of predestination is giuen in the Scriptures to the elect onely.*

Theol. The name of Predestination, by a figure called Synechdoch, the whole for the part, is taken indeede sometimes in the good part, and spoken of the Elect, and faithfull called, as Rom. 8. 30. *Whom he predestinated, them also he called, and whom he called, them*

them also he iustified, and whom hee iustified, them also hee glorified. So are the Ephesians said to be *predestinate into the adoption of the sonnes of God.* Eph. 1. 5. Yet may this word Predestination, neuertheless generally be extended vnto the decree of God, whether it be that of predestination to eternall life, or the other vnto eternall death.

Theoph. *Proone this by some reasons?*

Theol. I. Act. 4. 27, 28. *They gathered themselues together against thine holy Sonne Iesus, To doe whatsoeuer thine hand and thy counsell had determined,* (or fore-ordained, or predestinated προωρισεν,) *before to be done.* II. August. de Bono preser. chap. 17. He calleth *predestination the disposition of future workes*: and in his 15. booke of the City of God, chap. 1. Hee deuideth *all mankinde into two cities: whereof one is predestinate to reigne with God eternally, the other predestinate to vndergo eternall punishment with the diuell.* And in his Manuell to Laurentius. chapt. 100. he saith, *That God hath iustly predestinated wicked men vnto punishment, and mercifully predestinated the good vnto grace.* Thomas of Aquine 1. part. quest. 23. artic. 4. *It mattereth not in regard of the name of predestination, whether a man bee said to bee predestinate to life eternall or not.*

Theoph. *Is there any danger to say that Reprobates are only foreknowne and not predestinate?*

Theel. To say that the Reprobates are foreknowne, and not predestinate, it is very iniurious: becauſe Gods foreknowledge, may in nothing which is to be, be ſeuered from his will and eternall decree. For that, which being hereafter to be, is foreknowne of God, that aſſuredly will come to paſſe, and ſhall be, and that either by the will of God, or without his will: if with his will, then no doubt he both decreed and preordained the ſame: If without or againſt his will, how is God then ſaid to be omnipotent? And ſurely euill it ſelfe, albeit God will it not in his approouing or allowing will; yet willeth he the free, and willing permiſsion thereof. Auguſt. in his Manuel or Enchiridion to Laurentius, chap. 100 hath an excellent ſaying to this purpoſe. *Although* (ſaith he) *that thoſe things which are euill in that they are euill can not be good, yet that there are not onely good but alſo euill things, it is very good: to the intent that after a marueilous and vnſpeakable manner, that thing may not be beſides, or without his wil, which alſo is done againſt his will, becauſe it ſhould not be done, vnleſſe he ſuffered it, neither doth he ſuffer it againſt his will, but willingly.*

Theoph.

Theoph. *Which is the second errour.*

Theol. That predestination is mutable. For (according to the common opinion of the Papists) whosoeuer is predestinate, he is contingently predestinate, as wel on Gods part, as on mans: whence it followeth that he which is predestinated, that is, appointed to saluation, may be condemned, and he which is foreknowne, that is appointed to damnation may be saued.

Theoph. *What can you say against this assertion?*

Theol. The contrarie to this their doctrine is most true. Namely, that the decree of God concerning euery mans eternall both saluation and damnation, is from all eternity, set downe, and immutable.

Theoph. *Which is the first reason for the truth of your doctrine?*

Theol. Testimonies of Scripture. Rom. 11.29. *The gifts and calling of God they are,* ἀμεταμέλητα *such as are without repentance.* Math. 24.24. *There shall arise false Christs, and false Prophets: and shall doe great signes and miracles, so that* (if it were possible) *they should deceiue euen the elect.* Rom. 8.33. *Who shall lay any thing to the charge of Gods chosen? It is God that iustifieth, who shall condemne?* 2. Tim. 2.19. *The foundation of God standeth sure, and hath this seale, the Lord knoweth who are his.*

Theol.

Theoph. *Which is the ſecond reaſon?*

Theol. Election and reprobation they are in God, not in men: now there can be nothing in God which is not immutable. Mal. 3. 6. *I Iehouah am not changed.* Eſay 46. 10. *My counſell ſhall ſtand, and I will doe whatſoeuer I will.*

Theoph. *Which is your third reaſon?*

Theol. If this popiſh concluſion ſhould be granted, then would it follow of neceſsity, that the foreknowledge of God muſt bee made voide, his power weakened, and his will changed, each of which is impious once to dreame of. For he which changeth his counſell, or his will, doth therefore change it, either becauſe hee at the length ſeeth that hee might haue taken better aduiſe, or elſe in that he ſeeth that he could not bring his former purpoſe about as he would. Either of theſe are farre from our Lord God.

Theoph. *Which is your fourth reaſon?*

Theol. If wee reſolue that the counſell of God is any waies mutable, it will by this come to paſſe, that euery man muſt be vncertaine whether he bee predeſtinate to life, or not: wherby that notable ſtay and ground of our full aſſurance to bee ſaued, is vtterly ſhaken and ouer-turned. Wherefore let this truth be maintained of vs, namely, that both the

the election and reprobation of God ſtand immutable, ſo that neither the Elect can become reprobates, nor the reprobates Elect, and conſequently neyther theſe bee ſaued, nor they condemned.

Theoph. *But againſt this doctrine, the popiſh ſort except thus: If you ſpeake in a compound ſenſe or meaning* (in ſenſu compoſito) *it is very true that the predeſtinate cannot bee ſaued, nor ſuch as are foreknowne periſh: but if in a ſenſe deuided* (in ſenſu diuiſo) *it is not ſo. This diſtinction is plaine by this example: White colour in a compound meaning can not be black, becauſe blackeneſſe is repugnant and contrary to whiteneſſe. But in a deuided ſenſe, white colour now, may afterwards be made blacke, In like ſort, one predeſtinated to ſaluation may, by reaſon of the free-will he hath, ſinne, and ſo be damned.*

Theol. Theſe are ſillie ſhifts, and meere ſophiſmes, becauſe ſuch as are predeſtinated to the ende, namely ſaluation, are neceſſarily predeſtinate to the meanes of ſaluation, the which they cannot but vſe, & by them come to the ende it ſelfe.

Theoph. *Which is the third errour?*

Theol. All men are predeſtinate, that is, diſpoſed and ordayned of God, ſo as they might attaine eternall life. Sebaſt. Cattaneus in his Enchiridion, chap. of Predeſt.

Theoph.

Theoph. *What thinke you of this?*

Theol. This is manifestly false. For I. Infants, who so soone as they are borne, depart this life, seeing for want of time they cannot in this life vse the meanes of saluation, albeit they may haue life eternall, yet obtaine they it not, by vsing the meanes vnto the same. II. That which the Lord indeede actually doth, the very same hath hee determined to doe. For hee doth nothing either vnaduisedly, or vnwillingly: but hee actually forsaketh a very great part of mankinde, the which, beeing shut vp vnder contumacy, hee doth leaue to it selfe. Act. 14. 16. *Who in times past, suffered all the Gentiles to walk in their owne wayes.* Hence also is it, that Ephes. 2. all the Gentiles are said to bee ἄθεοι, *without God in the word.* Therefore God decreed to forsake some men in this life, and consequently hee ordained not all men to the obtaining of eternall life. Nay, if God once but would in his secret will, that all men should be saued, it were vnpossible for any to perish: because Gods willing, is his doing of it: and if he that was ordayned to saluation perish, then must God now needes haue left off to will that, which he would from all eternity, or els beginne to will that, which before hee would not, the which cannot be said of God, without

out blaſphemy. III. Paul, 2. Theſſ. 2. 10. ſaith, that there be certaine men, ἀπολλυμένοις, *which periſh*, and them hee diſtinguiſheth from the elect. v. 13. Rom. 9. 21, 22. *Hath not the potter power, &c.* Where there is not only mention made of veſſels of glory, and mercy, but alſo of certaine made, and faſhioned in Gods eternall counſell, as veſſels of wrath. Now looke whom God hath made to wrath and deſtruction, them he neuer diſpoſeth to obtaine eternall life.

Theoph. *Which is the fourth errour?*

Theol. Predeſtination in regard of the laſt effects thereof, hath his cauſe in man, that is, in mans free-will, and workes: For they whom God had fore-ſeene, that they would receiue grace offered in Chriſt, and leade their life according to the law, them he predeſtinated, not of workes, but of his mercy, yet ſo, as that he had reſpect vnto workes, or to deale with them according to their workes: or (as others ſay) to ordaine them by their workes fore-ſeene: As for example: God did from all eternity fore-ſee, and fore-know, that Peter ſhould be ſaued, and Iudas condemned, becauſe he from the ſame eternity did both foreſee and foreknow, that Peter would accept of the grace offered vnto him, and after vſe the ſame aright: and he did alſo fore-ſee that Iudas ſhould receiue the grace offered, yet

not with-

not withstanding by reason of his peruerse will, vse the same peruersely.

Theoph. *What thinke you of this?*

Theol. This their forged deuise of foreseene workes, I. Paul doth shew to be plainely counterfeite, when as hee saith, that the Ephesians *were elected in Christ before the foundations of the world were laid*: and that not because he did fore-see that they would bee holy, but *that they might be holy and vnblameable before God with loue.* And 2. 10. hee saith, they were *created to good workes in Christ, that they might walke therein.* In which places, good workes they are made effects of predestination, but the effect fore-seene can not bee the cause of his cause: for that euery cause, in the order both of nature and knowledge, doth goe before his effect. II. Titus 3. 5. *Not of workes which we haue done, but according to his mercy did God elect and saue vs* III. God in electing vs, did not regard any thing out of himselfe, but in himselfe did he elect vs. Eph. 1. 4. and 9. Therefore did hee not regard future workes. IV. Some of the Popish schoole-men confesse, that Predestination doth put nothing in the party predestinated, in respect of him, for which God did predestinate him. Thom. 1. primæ. quest. 23. art. 2. V. Election is onely on Gods mercie.

mercie. Rom. 9. 16. V I. God saw no grace in man, but that which he himselfe must bestow vpon him: whence it is apparent, that in election the beginning thereof proceedeth from grace. V II. Seeing there is nothing either aboue God, or greater then God, it must needs bee impious to assigne any cause of his will, either out of, or aboue his maiestie: and therefore that his foreknowledge of faith and workes should be accounted the impulsiue cause of the decree, concerning mans saluation, we doe rightly deny.

Theoph. *Which is the fifth errour?*

Theol. By Baptisme rightly administred, not only the guiltinesse, but also the corruption of originall sinne, is so washed away, as that it is not afterward properly accounted a sinne.

Theoph. *What is the iudgement of our Church concerning this?*

Theol. We contrarily doe thus distinguish of sinne. Sinne in regard of the guiltinesse of Gods wrath, and also in regard of the punishment together by one act is taken away in baptisme: but in regard of that error & corruption of nature, it is not at the first quite taken away, but successiuely, and by little and little it is extinguished; euen as our renouation wrought by the holy Ghost, is by little and little begun and encreased in vs.

Theoph.

Theoph. *What reaſons may we haue for this our aſſertion?*

Theol. I. Paul would not ſo greatly bewaile his originall ſinne, if after Baptiſme it ceaſed any more to be ſinne. *I ſee,* ſaith hee, *another law in my members, rebelling againſt the law of my mind, and leading me captiue vnto the law of ſinne, which is in my members. O miſerable man! who ſhall deliuer me from this bodie of death?* II. Originall ſinne is called a *ſinne out of meaſure ſinfull,* Rom. 7. 13. and Heb. 12. 1. *a ſinne that hangeth faſt on,* or, *eaſily compaſſeth vs about.* III. Concupiſcence is the roote of actuall ſinne; and therefore euen after baptiſme, it muſt properly be a ſinne. IV. Vnleſſe that concupiſcence were a ſinne, where would or could be that vehement and hotte combate betwixt the fleſh and the ſpirit?

Theoph. *Which is the ſixth errour?*

Theol. Baptiſme is abſolutely neceſſarie to ſaluation, eſpecially for children.

Theoph. *And are not we of the ſame opinion?*

Theol. We denie that baptiſme is of abſolute neceſsitie to ſaluation.

Theoph. *And why ſo?*

Theol. I. Sacraments doe not conferre grace, but rather confirme grace, when God hath conferred the ſame. The children of faith-

faithfull parents are borne holy, not by naturall generation, but by the grace of God, and are not first made holy by baptisme: and as for such as are of yeeres of discretion before they be baptized, they cannot be baptized vnlesse they beleeue. Now all such as beleeue, they are both iustified and reconciled to God: and therefore albeit they, without their owne default, are depriued of the Sacraments, it is vnpossible for them to perish. II. God did precisely appoint circumcision to be on the eight day, not on the first, or the second: now there is no doubt but that many infants before their eight day were preuented of circumcision by death, all which for a man peremptorily to set downe as condemned, were very absurd. III. If circumcision were of such absolute great necessitie, why was it for the space of 40. yeeres in the desert intermitted: and that onely because the Israelites beeing often in iourney, such as were circumcised were by it in ieopardie of death: no doubt Moses and Aaron would neuer haue omitted this Sacrament so long, if it had beene absolutely necessarie to saluation. IV. This doctrine of the absolute necessitie of baptisme was vnknown to the ancient Fathers. For the Primitiue Church tolerated very godly men (though

we allow not this their fact) that they should deferre their baptisme many yeeres, yea often to the time of their death. Hence was it that Constantine the great was not baptized till a little before his death: and Valentinian by reason of his delay, was not at all baptized; whom notwithstanding Ambrose pronounceth to be in heauen. And Bernard in his 77. epist. disputeth, that not euery deprivation of Baptisme, but the contempt or palpable negligence, is damnable.

Theoph. *Which is the seauenth errour?*

Theol. Man after the fall of Adam hath free-will as well to doe that which is good, as that which is euill, although it be in a diuerse manner: that is, he hath free-will to doe euill simply, as without any externall ayde: but to doe well, not at all but by the grace of God preuenting, or guiding vs: the which grace notwithstanding euery man hath, and to the which grace it is in our free-will either to consent, and together worke with the same, or not. And therefore the power of free-will to doe that which is good and acceptable to God, is onely attenuated and weakned before conuersion: and therefore man can of himselfe worke a preparation to iustification.

Theoph. *But what is the truth?*

Theol. Man not regenerated hath free-will to doe onely that which is euill, not to doe

doe good. Hee beeing not already conuerted cannot so much as will to haue faith, and bee conuerted.

Theoph. *By what reasons may this truth appeare?*

Theol. I. Man is not said to be weake or sicke, but *dead in sinnes*. Eph. 2. 1. Colos. 1. 13. As he therefore that is corporally dead can not stirre vp himselfe, that he may performe such workes of viuification, no not them when others helpe him: so hee that is spiritually dead, cannot mooue himselfe to liue vnto God. II. *He is the seruant of Satan, and the bondslaue of sinne*. Eph. 2. 2. Roman. 6. 13. Now we know that a seruant standeth at the becke and pleasure of another, and can doe nothing else. III. That which no man can by himselfe know and beleeue, the same hee cannot will: but no man can know, and beleeue those things that appertaine to the kingdome of God. 1. Cor. 2. 14. *The naturall man perceiueth not the things of the spirit of God* 2. Cor. 3. 5. *We are not sufficient of our selues, to thinke any thing as of our selues*. Therefore no man can will by himselfe those things which appertaine to Gods kingdome. IV. That which is a deadly enemy to goodnesse, and is directly repugnant thereunto, the same desireth not that which is good: but the will

is an enemy and directly repugnant vnto goodneſſe. Rom. 8. 7. *The wiſedome of the flesh is hatred againſt God: for it is not ſubiect to the law of God neither in deede can be.*

Theoph. *But doth not Gods word ſay the word is neere vnto thee in thine hart, and in thy mouth, that thou maieſt doe the ſame.* Deut. 30.

Theol. It is eaſie to performe the law legally, but not Euangellically.

Theoph. *How is this done?*

Theol. When as any man doth fulfill the law by a Mediatour, and from him receiuing the ſpirit of God, doth endeauour to performe new obedience.

Theoph. *Yet God giueth many precepts by which we are commanded to repent, beleeue, obey God, &c. Therefore to doe theſe, wee haue free-will.*

Theol. Such places doe not ſhew vs what we can doe, but what we ſhould doe, and our weakeneſſe what wee cannot doe: neither doe they ſhew what men can doe, but what men ſhould doe. II. They are inſtruments of the holy Ghoſt, whereby hee doth renue and conuert ſuch as ſhall bee ſaued.

Theoph. *Why doth God in commanding theſe require things impoſſible?*

Theol. Hee doth not in deede to men in their

their innocency, but now to all such as fell in Adam he doth, and that by their own default not Gods.

Theoph. *But it is not the commandement of the Apostle?* Philip. 3. 12. *Worke your saluation with feare and trembling.*

Theol. Paul speaketh of such as are already conuerted, which haue their will in part freed.

Theoph. *And what say you to this obiection, if the will bee a meere patient, it is constrained to doe that which is good.*

Theol. The will both in it selfe, and of it selfe, is a meere patient in her first conuersion to God; but if it bee considered as it is mooued by the spirit of God, it is an agent. For, beeing mooued, it mooueth. It is not therefore compelled, but of a nilling will is made a willing will.

Theoph. *Which is the eighth errour?*

Theol. The holy Ghost doth not giue grace to will, but only doth vnloose the will which before was chained, and also doth excite the same: so that the will by her owne power, doth dispose her selfe to iustification.

Theoph. *And is not this true?*

Theol. It is apparently false. To will those things which concerne the kingdome

of God, as faith, conuersion, and new obedience is the meere gift of Gods spirit. Matth. 11. 28. *No man knoweth the Father but the Son and he to whom the Son will reueale him.* Luke 8. *To you it is giuen to know the mysteries of the kingdome of God.* Phil. 2. *It is God which worketh in you to will and to doe.* 1. Corin. 12. 3 *No man can say that Iesus is the Lord but by the holy Ghost.* Briefly hee, who according to God is to bee *created to righteousnesse and holinesse*, Ephes. 4. 24. cannot any wayes dispose himselfe to iustification, or new creation.

Theoph. *Why thinke you so?*

Theol. Because it is impossible that a thing not yet created, should dispose it selfe to his creation.

Theoph. *Which is the ninth errour?*

Theol. That preparation to grace, which is caused by the power of free-will, may by the merit of congruity deserue iustification.

Theoph. *Tell mee here what is your iudgement?*

Theol. These things smell of more then Satanicall arrogancy. For what man, but such an one as were not in his right minde, would beleeue, that hee, vnto whom so many millions of condemnations are due, could once merit the least dramme of grace. The prodigal sonne, he was not receiued into fauour,

fauour by reaſon of his deſerts, but by fauour. Luke. 15. 21. *His ſonne ſaid vnto him, I haue ſinned againſt heauen, and againſt thee, and am no more worthie to be called thy ſonne.*

Theoph. *Which is the tenth errour?*

Theol. The faith of the godly, or that which iuſtifieth, is that whereby a man doth in generall beleeue the bleſſedneſſe promiſed of God, and by which alſo he giueth his aſſent to other myſteries reuealed of God concerning the ſame.

Theoph. *Is there any defectiue in this doctrine?*

Theol. Faith is not only a generall knowledge, and aſſent to the hiſtorie of the Goſpell, but further alſo a certaine power, both apprehending and ſeuerally applying the promiſes of God in Chriſt, whereby a man doth aſſuredly ſet downe that his ſinnes are forgiuen him, and that he is reconciled vnto God.

Theoph. *How prooue you this?*

Theol. 1. A particular aſſurance of the fauour of God, is of the nature of faith. Eph. 3. 12. *By whom we haue boldneſſe, and entrance with confidence, by faith in him.* Rom. 4. 20. *Neither did hee doubt of the promiſe of God throgh vnbeliefe, but was ſtrengthned in the faith and gaue glorie vnto God.* 21. *Being fully aſſured that he which had promiſed, was alſo able to doe*

it. Heb. 10. 22. *Let vs draw neere with a true heart in assurance of faith.* II. Particular doubting is reprehended. Matth. 14.31. *O thou of little faith, why didst thou doubt?* Luk. 12. 29. *Hang ye not in suspence.* III. That which a man prayeth for to God, that must he assuredly beleeue to receiue. Math. 11.24. But the faithfull in their prayers make a request for adoption, iustification, and life eternall. And therefore they must certenly beleeue that they shall receiue these benefits. IV. Rom. 5.1. *We being therefore iustified, we have peace with God.* But there can bee no peace where there is not a particular assurance of Gods fauour. V. That which the spirit of God doth testifie vnto vs particularly, that must also bee beleeued particularly: But the spirit of God doth giue a particular testimonie of the adoption of the faithfull. Rom. 8. 16. Galat. 4. 6. This therefore is in like sort to be beleeued.

Theoph. *But they say, that no man hath a particular assurance, but by especiall reuelation, as was that which Abraham, and Paul had.*

Theol. It is false: For the faith of these two is set downe in Scripture, as an example which wee should all follow. For this cause Abraham is called the *father of the faithfull.*

And

And Paul teſtifieth the very ſame of himſelfe. 1. Tim. 1. 16. *For this cauſe* (ſaith he) *was I receiued to mercie, that Ieſus Chriſt ſhould firſt ſhew on me all long ſuffering, vnder the example of them which ſhall in time to come, beleeue in him vnto eternall life.*

Theoph. *And what thinke you of that their aſſertion that we haue a morall aſſurance, but not the aſſurance of faith?*

Theol. It is a Popiſh deuiſe. Rom. 8. 16. *The ſpirit of adoption* (συμμαρτυρει) *together beareth witneſſe to our ſpirit.* Where wee ſee two witneſſes of our adoption; our owne ſpirit and the ſpirit of God. Our ſpirit doth teſtifie morally of our adoption, by ſanctification, and the fruits thereof: and therefore alſo the Spirit of God witneſſeth after another manner, namely, by the certenty of faith, declaring and applying the promiſes of God.

Theoph. *But we are commanded to worke our ſaluation with feare and trembling.*

Theol. This feare is not in regard of Gods mercie forgiuing our ſinnes, but in reſpect of vs and our nature, which is euer prone to ſlide away, and ſtarting from God.

Theoph. *Yet ſay they, in reſpect of Gods mercie, we muſt hope for ſaluation: but in reſpect of our vnworthineſſe, we muſt doubt.*

Theol.

Theol. I. Wee may not at all lawfully doubt of Gods mercie, becauſe doubtfulneſſe is not of the nature of faith, but rather a naturall corruption. II. If wee conſider our owne vnworthineſſe, it is out of all doubt, that we muſt be out of all hope, and deſpaire of our ſaluation.

Theoph. *They obiect further, there be many ſinnes vnknowne vnto vs, and ſo alſo vncertaine whether they be pardoned vnto vs.*

Theol. He that certenly and truly knoweth that but one ſinne is pardoned him, hee hath before God all his ſinnes remitted, whether they be knowne or vnknowne.

Theoph. *Yet no man dare ſweare, or die in the defence of this propoſition*, I am the childe of God, *or in Gods fauour, and iuſtified?*

Theol. They which haue an vnfained faith, will if they be lawfully called, not onely teſtifie their adoption by an oath, but ſeale it alſo by their blood.

Theoph. *A man may haue this faith (ſay they, which the Proteſtants talke of, and lie in mortall ſinne, and haue alſo a purpoſe to perſeuere in a mortall ſinne.*

Theol. It is farre otherwiſe, for, Act. 15. 9. *True faith purifieth the heart.*

Theoph. *Is there any thing elſe obſerueable about this faith of theirs?*

Theol.

Theol. These Sophisters doe further affirme, that this faith, which to them is nothing but a knowledge and illumination of the minde concerning the truth of Gods word, is the roote and foundation of iustification.

Theoph. *What thinke you of this?*

Theol. If it be true, why should not the diuell be iust? for he hath both a knowledge of Gods word, and therunto by beleeuing doth giue his assent, who notwithstanding he haue such a faith, yet can hee not bee called one of the faithfull.

Theoph. *But* here they except, and say. *The diuels faith is voyd of charity, which is the forme of faith,*

Theol. This is a doting surmise of their own braine. For charity is the effect of faith. 1. Tim. 1. 5. But the effect cannot informe the cause.

Theoph. *Which is the eleauenth errour?*

Theol. Mans loue of God, doth in order and time goe before his iustification and reconciliation with God.

Theoph. *And is not this a truth?*

Theol. Nay contrarily, vnlesse wee be first perswaded of Gods loue towards vs, wee neuer loue him. For *we loue him, because hee loued vs first.* 1. Ioh. 4. 19. Againe, it is impossible

ble that Gods enemy ſhould loue him: but he which is not as yet iuſtified, or reconciled to God, hee is Gods enemy. Rom. 5. 9. 10. Neither is any man before the act of iuſtification, made of Gods enemy his friend.

Theoph. *Which is the twelfth errour?*

Theol. Infuſed or inherent iuſtice, is the formall cauſe of iuſtification, whereby men are iuſtified in the ſight of God.

Theoph. *Doe not we hold the ſame?*

Theol. We do contrarily hold, that the materiall cauſe of mans iuſtification is, the obedience of Chriſt in ſuffering, and fulfilling the law for vs: but as for the formall cauſe, that muſt needes be Imputation, the which is an action of God the Father accepting the obedience of Chriſt for vs, as if it were our own.

Theop. *Giue me ſome reaſons for this doctrine?*

Theol. I. Looke by what we are abſolued from all our ſinnes, and by which we obtaine eternall life, by that alone are we iuſtified: But by Chriſts perfect obedience imputed vnto vs, we are abſolued from all our ſinnes; and through it we are accepted of God to eternall life; the which wee can not doe by inherent holineſſe. Therefore by Chriſts perfect obedience imputed vnto vs, are wee alone iuſtified. This will appeare to be true in the exerciſes of inuocation on Gods Name, and alſo of repentance. For in tentation and

our conflicts with sinne and Satan, faith doth not reason thus: Now I haue charity, and inherent grace, and for these God will accept of mee: But faith doth more rightly behold the Sonne of God, as he was made a sacrifice for vs, and sitteth at the right hand of his Father, there making intercession for vs: to him, I say, doth faith fly, & is assured that for this his Son, God will forgiue vs all our sins, and will also bee reconciled vnto vs, yea, and account vs iust in his sight, not by any quality inherent in vs, but rather by the merite of Iesus Christ. Rom. 5. 19.

Theoph. *This seemeth a good reason indeed, giue me some other?*

Theol. II. As Christ is made a sinner, so by proportion such as beleeue are made iust: But Christ was by imputation only made and accounted a sinner for vs, .2. Cor. 5. 21. For he became a surety for vs, and a sacrifice for our sins, vpō which all both the guiltines of gods wrath and punishment for vs, was to bee said. Hence is it that hee is said to become (κατάρα) *a curse* for vs: Therefore we againe are made iust onely by imputation. III. The contrary to condemnation is remission of sinnes, and iustification is the opposite of condemnation. Rom. 8. 33. *It is God that iustifieth, who shal condemne.* Therefore iustification is the remission of sinnes. Now remission of sinnes

dependeth onely vpon this imputation of Christs merits. IV. Albeit infused and inherent iustice may haue his due place, his praise, and also deserts, yet as it is a worke of the holy Ghost, it is not in this life complete, and by reason of the flesh whereto it is vnited: it is both imperfect, and infected with the dregges of sinne. Esay 64. Therefore before Gods iudgement seate, it cannot claime this prerogatiue, to absolue any from the sentence of condemnation.

Theop. *Yet say they this imputation is nothing else but a vaine cogitation?*

Theol. I. Yes, it is a relation, or diuine ordinance, whereby one relatiue is applyed to his correlatiue, or as logitians say, is as the *foundation* to the *Terminus*. II. As the imputation of our sinnes vnto Christ, was indeede something: so the imputation of Christs iustice vnto vs, must not be thought a bare conceit. III. Againe the Church of Rome doth her selfe maintaine imputatiue iustice, namely, when as by Ecclesiasticall authority shee doth apply the merites and satisfactions of certaine persons, vnto other members of that Church. Whence it is apparent, that euen the Popes indulgences they are imputatiue.

Theoph. *What say you to this Imputatiue iustice*

stice is not euerlasting; but that iustice which the Messiah *bringeth is euerlasting.*

Theol. Although after this life there is no pardon of sinnes to be looked for, yet that which is giuen vs in this life, shall to our saluation continue in the life to come.

Theoph. *But if iustification be by imputation, he may before God be iust, who indeede is a very wicked man.*

Theol. Not so any waies, for hee that is once by imputation iustified, hee is also at that same instant sanctified.

Theoph. *Which is the thirteenth errour?*

Theol. There is also a second iustification, and that is obtained by workes.

Theop. *What is your iudgement in this point?*

Theol. That Popish deuise of a second iustification, is a satanicall deluſion.

Theoph. *Why so?*

Theol. I. The word of God doth acknowledge no more but one iustification at all, and that absolute and complete of it selfe. There is but one iustice, but one satisfaction of God being offended: therefore there can not be a manifold iustification. II. If by reason of the increase of inherent iustice, iustification should bee distinguished into seuerall kinds, or parts, we might as well make an hundreth kinds, or parts of Iustification, as

two.

two. III. That which by order of nature doth follow after full iuſtification before God, it cannot be ſaid to iuſtifie: But good workes doe by order of nature follow mans iuſtification, and his abſolution from ſinnes: becauſe no worke can pleaſe God, except the perſon it ſelfe, that worketh the ſame, doe before pleaſe him. But no mans perſon can pleaſe God, but ſuch an one as beeing reconciled to God, by the merits of Chriſt hath peace with him. IV. Such works as are not agreeable to the rule of legall iuſtice, they, before the tribunall ſeate of God, can not iuſtifie, but rather both in, and of themſelues are ſubiect to Gods eternall curſe. For this is the ſentence of the Law, *Curſed is euery one that continueth not in all things written in the book of the Law to do them.* Now the workes euen of the regenerate, are not ſquared according to the rule of legall iuſtice: wherefore *Dauid* beeing, as it were, ſtricken with the conſideration of this, durſt not once oppoſe, no not his beſt workes to the iudgement of God, that by them hee might pleade pardon of his ſinnes; whence it is that hee cryeth out, and ſaith, *Enter not into iudgement with thy ſeruant, O Lord: for then no fleſh liuing ſhall be iuſtified in thy ſight.* The like doth. Iob 3.9. *If hee* (namely ſuch an one as

ſaith

ſaith he is iuſt (*contend with God, he can not anſwer him one of a thouſand.* And Dan. 9.18. *We doe not preſent our ſupplications before thee for our owne righteouſneſſe, but for thy great tender mercies.* V. Iuſtification by workes, let them be whatſoeuer they can be, doth quite ouerturne the foundation of our faith. Gal. 5.2. *If ye be circumciſed, Chriſt will profit you nothing*, and v. 4. *Ye are aboliſhed from Chriſt, whoſoeuer are iuſtified by the Law: ye are fallen from grace.* In this place the Apoſtle ſpeaketh of them, not which did openly reſiſt Chriſt, and the Goſpell, but of ſuch as did with the merite of Chriſt mingle together the workes of the law; as though ſome part of our ſaluation conſiſted in them.

Theoph. *But this place doth onely exclude ſuch morall workes of the fleſh, as doe goe before faith, or the workes of the law of Moſes.*

Theol. This is vntrue, For euen of Abraham beeing alreadie regenerated, and of thoſe his workes, which were done when hee was iuſtified, Paul ſpeaketh thus, *To him, not which worketh, but which beleeueth, is faith imputed.* Thoſe workes which God hath prepared that the regenerate ſhould walke in them, are morall workes, and workes of grace; but theſe are excluded from iuſtification, and working mans ſaluation. Eph. 2.10.

And Paul beeing regenerate, ſaith thus of himſelfe, *I am not guiltie vnto my ſelfe of any thing, yet am I not thereby iuſtified.*

Theoph. *And which is your laſt reaſon againſt this ſecond iuſtification?*

Theol. The cauſe of the cauſe is the cauſe of the thing cauſed: but grace without works is the cauſe of mans predeſtination, the which is the cauſe of his iuſtification: and therefore grace without workes ſhall much more be ſaid to bee the cauſe of iuſtification.

Theoph. *But they obiect out of* Leuit. 18. 5. *He that keepeth my ſtatutes ſhall liue in them.*

Theol. This ſaying is a legall ſentence: and therefore ſheweth not what men can doe, but what they ſhould doe.

Theoph. *And doth not Dauid ſay.* Pſal. 119. 1. *Bleſſed are thoſe that walke in the law of the Lord?*

Theol. Man is not here ſaid to be bleſſed, becauſe hee walketh vprightly, but becauſe the perſon of ſuch a walker is, by the merits of Chriſt iuſtified before God.

Theoph. *And doth he not ſay of himſelfe Iudge me according to my righteouſneſſe.* Pſal. 27. *And that the firſt of Phinees was imputed to him for righteouſneſſe.*

Theol. Theſe places are not meant of that righte-

righteouſneſſe of perſon, by which it is righteous before God; but of the righteouſnes of ſome particular cauſe, or worke. For whereas *Dauid* was accuſed of this crime, that hee did affect *Sauls* kingdome, hee in this point doth in the words aboue mentioned, teſtifie his innocency before God.

Theoph. *Wee are iudged according to our workes, therefore alſo by them iuſtified.*

Theol. The reaſon is not alike: becauſe the laſt iudgement is not the iuſtifying of a man, but a declaration of that iuſtification which hee had before obtained. Therefore the laſt iudgement muſt be pronounced and taken, not from the cauſes of iuſtification, but from the effects and ſignes thereof.

Theoph. *Chriſt ſaith, Make you friends of vnrighteous Mammon, &c. that they may receiue you into eternall habitations.*

Theol. This they doe, not as authours of ſaluation, but as witneſſes of the ſame.

Theoph. *Daniel ſaith*, chap. 4. 24. *Redeeme thy ſinnes by righteouſneſſe, and thine iniquity by mercy towards the poore.*

Theol. It is rather *breake off thy ſinnes*, then redeeme, for ſo is the originall: now men breake off their ſins, by ceaſing from them, not ſatisfying for them.

Theoph. *Euill workes condemne: therefore it*

seemeth good workes iuſtifie?

Theol. It followeth not; becauſe good works are not perfectly good, as euill works are perfectly euill.

Theoph. *Paul ſaith, wee are ſaued by hope.* Rom. 8. *Therefore not by faith alone?*

Theol. Wee muſt diſtinguiſh betwixt iuſtification, and ſaluation: ſaluation is the end, iuſtification is one degree to come to the end: but there is more required to the end then to a degree ſubordinate to the ende: therefore wee are ſaued by hope and faith, but iuſtified by faith alone.

Theoph. *Why, but afflictions cauſeth eternall glory.* 2. Cor. 4. 17.

Theol. This it doth not, as by it owne merite, effecting the ſame, but, rather as a path and way, manifeſting and declaring the ſame.

Theoph. *Yet,* Iam. 2. 21. *Abraham was iuſtified by workes?*

Theol. Not as any cauſe of iuſtification, but as a manifeſtation thereof.

Theoph. *Is it not ſaid, He that is iuſt, let him be ſtill more iuſt?*

Theol. This place muſt bee vnderſtood of iuſtification before men, namely, of ſanctification, or an holy life: not of iuſtification in the ſight of God.

Theoph. *We are iuſtified by faith, therefore by a worke?* *Theol.*

Theol. We are iuſtified by faith, not as it is a vertue, and a worke, but as it is an inſtrument apprehending the iuſtice of Chriſt, whereby we are iuſtified. And in this reſpect faith is ſaid, by the figure called *Metonymia*, to be imputed to vs vnto righteouſneſſe.

Theoph. *The workes of grace are dyed in the blood of Chriſt, and ſo iuſtified.*

Theol. They are indeed dyed therein, but to the ende they might the better pleaſe God, not iuſtifie man: and whereas they are ſo ſtayned as that they neede dying in the blood of Chriſt, therefore can they not any wayes iuſtifie ſinnefull man. And the perſon of the worker, is as well dyed in Chriſts blood, as is his worke, yet he can not ſay that his perſon doth therefore iuſtifie him.

Theoph. *You haue now prooued that this doctrine of the Papiſts is very erroneous, you can alſo auouch that it is moſt ridiculous?*

Theol. Becauſe for a man to ſay that inherent righteouſneſſe is, by good works, namely the fruits of righteouſnes, augmented, is as if a man ſhould ſay, that the vine is made more fruitfull by bearing grapes, or that the internal light of the ſun is augmented by the external emiſsion of the beames. Luthers ſaying is far more true. *Good works do not make a good man, but a good man doth make works good.*

Theoph. *Which is the fourteenth errour?*

Theol. Grace is quite extinguished, or rather vtterly loſt by any mortall ſinne.

Theoph. *If this be true, who then ſhal be ſaued, what thinke you of it?*

Theol. I. The word of God doth manifeſtly declare that it is farre otherwiſe. Ioh. 6.37. *All that the Father giueth me, ſhall come vnto me: and him that commeth vnto me, I caſt not away.* Mat. 16.16. *Thou art Peter, and vpon this Rocke will I build my Church: ſo that the gates of hell ſhall not preuaile againſt it.* 1. Ioh. 2.9. *They went out from vs, but they were not of vs: for if they had beene of vs, they would haue continued with vs.* Rom. 5.1. *Being therfore iuſtified we haue peace with God.* Now how could this bee true, if hee that was before iuſtified, could any way quite fall from grace, and ſo periſh. II. The Elect haue after their very grieuous fallings from God foorthwith repented them of their ſinnes, as we may ſee in the examples of *Dauid, Peter,* &c. the which argueth that they had not quite fallen from grace, and loſt the ſpirit of God. III. If grace be once vtterly loſt, then the ingraffing of that party into Chriſt is quite aboliſhed: therefore for ſuch as repent, there muſt needs ſucceed a ſecond new engraffing into Chriſt: and then it will alſo follow, that they muſt

of

of necessitie be baptized anew, which is absurd to thinke.

Theoph. *May we then auouch that Grace in no sort can be lost?*

Theol. For for this, we denie not but grace may in part, and for a time be lost, to the end that the faithfull may thereby acknowledge and know their weakenesse, and for it be humbled: but that there is any totall or finall falling from grace, we vtterly denie.

Theoph. *Which is the fifteenth errour?*

Theol. It is possible to fulfill the law in this life.

Theoph. *What is your resolution of this point?*

Theol. The Law is Euangelically fulfilled, by beleeuing in Christ: but not legally, by doing the workes thereof.

Theoph. *Why so?*

Theol. They which are carnall can not possibly fulfill the law of God: but the most regenerate, so long as they liue in this life, are carnall in part, Rom. 7. 14. *I am,* saith Paul of himselfe, *carnall, and sold vnder sinne.* Prou 20. *Who can say, Mine heart is pure, I am pure from sin.* Eccles. 7. *There is none so iust vpon earth which doth good, and sinneth not.* Psa. 130. *If thou, Lord, obserue what is done amisse, Lord who shall abide it?* Againe we are daily taught to pray vnto God, *Forgiue vs our sinnes.*

Theoph. *They grant indeed that if the iuſtice of the faithfull be abſolutely conſidered, it is imperfect: but as God doth exact it of our frailtie, it is perfect.*

Theol. This is but the fancy of ſome doting Ieſuite. For this ſentence of the Law is ſimple, eternall, and immooueable, *Curſed is euery one that continueth not in all things which are written in this booke to doe them.*

Theoph. *But may we not imagine, that God will not therefore exact the full accompliſhing of the law, becauſe we are fraile?*

Theol. No: for wee are creatures, and debters: now we know that the debt doth not decreaſe, by reaſon of the debters pouerty.

Theoph. *Why? the faithfull are ſaid to be perfect in this life?*

Theol. There is a twofold perfection, the one is complete, the which is an endeauour or care to obey God in the obſeruation of all his precepts, the other is tearmed complete, this is that iuſtice which the law requireth, namely a perfect, and abſolute iuſtice, according to that meaſure which man performed to God in his innocency. In the firſt ſenſe the faithfull are ſaid to be perfect, not in this latter.

Theoph. *Which is the ſixteenth errour?*

Theol.

Theol. Workes done in grace doe (ex condigno) *condignely merit eternall life.*

Theoph. *By what reasons can you confute this opinion as erronious?*

Theol. I. Eternall life is the free gift of God. Rom. 6. 23. *The wages of sinne is death, but the gift of God is eternall life, through Iesus Christ.* Therefore it is not obtained by the merit of workes. II. The merit of condignitie, is an action belonging to such a nature as is both god & man, not to a bare creature. For the Angels themselues cannot merite any thing at Gods hands: yea and Adam also, if he had stood in his first innocencie, could haue deserued nothing of God, because it is the bounden dutie of the creature to performe obedience vnto his Creator. The merit therfore of cõdignitie doth only agree vnto Christ God and man, in whom each nature doth, to the effecting of his merit, performe that which belongeth to it. For the humanitie it doth minister matter vnto the meritorious worke, by suffering and performing obedience: but the Deitie of Christ, whereunto the humanity is hypostatically vnited, doth conferre full and sufficient worthinesse vnto the worke. Hence is it that the Father doth speake thus of his Sonne. Math. 3. 17. *This is my beloued Sonne in whom*

I am

I am well pleased (εὐδόκησα.) III. In the second commaundement God doth promise eternall life to the keepers of his commandements, yet he saith not that they shall obtaine it by desert, but *that he will shew mercie to thousands of them that loue him and keepe his commaundements.* IV. That a worke may be meritorious, first there must be an equall proportion betwixt it, and legall iustice, or eternall life: secondly, merite doth presuppose this also, that in God there must bee a due debt towards man, for God then ought on duty, not by fauour, to accept of the person of man. But all our workes, yea our most holy workes, they cannot come neere vnto legall righteousnesse. For, seeing all the regenerate are partly carnall, and partly spirituall, all their workes in like sort are imperfectly good. For looke what the causes are, and such must the effects needs be. So then, good workes doe presuppose a due debt in man, none in God. V. The ancient Fathers doe not acknowledge this merite of condignitie as currant. August. in his Manuel, chapt. 22. *My merite is Gods mercie.* Bernard. serm. 68. vpon the Cant. *It is sufficient to know this, that merits are not sufficient.* And serm. 61. Cant. *Mans iustice is Gods goodnesse.* And epist. 190. *That the satisfaction of one may be*

be imputed to all, as the ſinnes of all were borne by one. And as for ancient doctors, merite was nothing elſe to them but a good worke acceptable to God. Auguſt. epiſt. 105. to Sixtus. *If it be grace, then is it not beſtowed by reaſon of any merit, but vpon free mercy. What merits of his owne can hee that is ſet at liberty brag of, who if hee had his merits ſhould haue bin condemned?* So the word *merit* doth ſignifie *to doe well, to bee acceptable, to pleaſe*, as the olde interpreter hath, for εὐαρεστῶς ſignifying *to pleaſe God*, vſeth this latine word *promereri, to merite.*

Theop. *Yet Works haue attributed vnto them reward.*

Theol. Reward is not ſo much attributed to the worke, as to the worker, and to him not for himſelfe, but for Chriſts merits apprehended by faith. Therefore not our merite, or perſonall merite, but Chriſts merite, and our reward are correlatiues.

Theoph. *Paul ſaith*, 2. Theſſal. 1. 6. *It is a righteous thing with God to recompence tribulations, &c.*

Theol. It is righteous, not becauſe God ought ſo to doe of duty, but becauſe he promiſed: now for God to ſtand to his word, it is a part of iuſtice.

Theoph. *But Chriſt hath merited, that works might merit.*

Theol.

Theol. I. This taketh quite away the intercession of Christ. I I. It is against the nature of a legall worke, to merit (*ex condigno*) condignely: because both the law of nature and creation doe binde man to performe legall workes vnto God. And further, all workes are very imperfect, and mixed with sinne. I I I. This doctrine concerning workes, doth obscure & darken the merit of Christ: because that the obtaining of eternall life is withdrawne from his death and obedience, and attributed vnto workes. For they say thus, that Christ by his passion did merit indeede for the sinner, iustification; but a sinner once iustified, doth for himselfe by his owne merits euen condignely merite eternal life.

Theoph. *The workes of the regenerate, are the workes of the holy Ghost: therefore perfect and pure.*

℣ *Theol.* I. The works of God are all perfect, but yet in their time, and by degrees: therefore sanctification which is a worke of God, must in this life remaine incomplete, and is made perfect in the world to come. I I. The workes of God are pure, as they are the workes of God alone, not of God and impure man: but now good workes they doe come immediately from the naturall facul-

ties

ties of the ſoule, namely, from the vnderſtanding, and the will, (in which, they beeing as yet, but partly regenerated, ſome corrupt qualities of ſinne doe yet remaine) and are not immediately, and ſimply, or wholy deriued from Gods ſpirit. And hence it is, that they are all ſtained with ſinne.

Theoph. *Which is the ſeauenteenth errour?*

Theol. Man knoweth not but by ſpeciall reuelation, whether he be predeſtinated, or not.

Theoph. *What ſay you now to this?*

Theol. The contrary to this, is a plaine truth.

Theoph. *Why ſo?*

Theol. I. That which a man muſt certainely beleeue, that may hee alſo certainely know without an eſpeciall reuelation: but euery faithfull man muſt beleeue that hee is elected, therefore he not certenly know it.

Theoph. *How proone you this?*

Theol. It is Gods commandement, that wee ſhould beleeue in Chriſt. 1. Ioh. 3. 23. Now to beleeue in Chriſt, is not only to beleeue that wee are adopted, iuſtified, and redeemed by him; but alſo in him elected from eternity.

Theop. *Giue me another reaſon of this truth?*

Theol. That which is ſealed vnto vs by the Spirit of God, of that wee are very ſure without

without ſpeciall reuelation: but our adoption, and ſo conſequently our election, is ſealed vnto vs by the ſpirit of God. 1. Corin. 2. 12. *We haue not receiued the ſpirit of the world, but the ſpirit which is of God: that wee might knowe the things that are giuen to vs of God.* Therefore is our election certenly knowne vnto vs. Eph. 1. 13. *In whom alſo yee haue truſted after that ye heard the word of truth, euen the Goſpell of your ſaluation, wherein alſo after that ye beleeued, yee were ſealed with the holy ſpirit of promiſe.*

Theoph. *But the holy Ghoſt doth ſeale vnto vs our adoption* morally *by works, and therefore the knowledge of our adoption is but onely probable.*

Theol. It ſealeth vnto vs our adoption, by begetting a ſpeciall truſt and confidence. For when as wee heare Gods promiſes, and withall thinke vpon them, then doth the holy Ghoſt by the ſame promiſes mooue our vnderſtandings and wils to embrace them, and in mooving them doth make vs both to giue our aſſent vnto them, and in them to reſt our ſelues: whence ariſeth a ſpeciall aſſurance, that we are adopted, and in the fauour of God.

Theoph. *Giue me a third reaſon for the certenty of ſaluation.*

Theol.

Theol. Luk. 10. 20. *Reioyce rather that your names are written in heauen.* But no man can bee glad for that good which hee is in doubt whether he haue receiued it, or not.

Theoph. *And which is the fourth?*

Theol. 2. Pet. 1. 10. *Studie to make your election sure,* βεβαίαν ποιεῖσθαι: but this is not in respect of God, but our selues.

Theoph. *But say they, no man must by the Catholike faith beleeue any thing which God hath not reuealed, either in the written, or vnwritten word, namely tradition. But there is no such either writing or tradition as this, namely, that such a particular man, suppose Peter, or Henrie, is predestinated of God. Therefore no man must particularly beleeue that he is saued.*

Theol. Albeit this particular proposition, *I am elected*, is not expressely set down in the Scriptures, yet is it inclusiuely comprehended in them, as the *Species* is in his *Genus*, as the Logitians speake: so that it may by iust consequent be gathered out of Gods word, if we reason thus: they which truly beleeue, are elected, Ioh. 6. 35. I truly beleeue: Therefore I am elected. The first proposition is taken from the Scriptures: the second, from the beleeuers conscience, and from them both the conclusion is easily deriued.

CHAP.

CHAP. LII.

Concerning the decree of Reprobation.

Theoph. *In the fifteenth chapter of this booke you ſhewed that predeſtination conſiſted of two parts, namely Election, and Reprobation. Hitherto you haue ſpoken of the decree of Election, what now is the decree of Reprobation?*

Theol. The decree of Reprobation, is that part of predeſtination, whereby God, according to the moſt free and iuſt purpoſe of his will, hath determined to reiect certain men vnto eternall deſtruction, and miſerie, and that to the praiſe of his iuſtice. Rom. 9. 21. *Hath not the potter power ouer the clay, to make of the ſame lumpe one veſſell to honour, and an other to diſhonour?* 1. Pet. 2. 8. *To them which ſtumble at the word, being diſobedient, vnto which thing (εἰς ὃ καὶ ἐτέθησαν) they were euen ordained.* Iude v. 4. *There are certaine men crept in, which were before of olde (οἱ πάλαι προγεγραμμένοι) ordained to this condemnation.* 1. Theſ. 5. 9. *God hath not appointed vs vnto wrath, but to ſaluation.*

Theoph. *Haue we any examples of this?*

Theol. In the Scriptures Cain and Abel, Iſmael and Iſaac, Eſau and Iacob, are propounded vnto vs as types of mankinde, partly

partly elected, and partly reiected.

Theoph. *What must we thinke of the decree of damnation?*

Theol. Wee doe not here set downe any absolute decree of Damnation, as though we should thinke that any were condemned by the meere and alone will of God without any causes inherent in such as are to be condemned.

Theoph. *And why must we be of this minde?*

Theol. Because vnto the decree of God it selfe, there are certaine meanes for the execution thereof annexed, and subordinate. And therefore though we neuer doe, or can separate Gods decree, and the meanes to execute the same, yet doe we distinguish them, and doe consider the purpose of God, sometimes by it selfe alone, and sometimes againe not by it selfe, but with middle causes subordinate thereto. And in this second respect, Christ is said to be predestinate: but in the former, namely, as the decree is considered by it selfe, he is not predestinated, but together with God the Father, a Predestinator.

Theoph. *Why must we thinke that the decree of God is secret?*

Theol. I. Because it ariseth onely from the good pleasure of God, vnsearchable, and adored of the very Angels themselues.

II. Becauſe it is not knowne but by that which is after it, namely by the effects thereof.

CHAP. LIII.

Concerning the execution of the decree of Reprobation.

Theop. *In the execution of this decree, what is to be conſidered?*

Theol. The foundation or beginning, and the degrees, or proceeding thereof.

Theoph. *What is the foundation of executing the decree of Reprobation?*

Theol. The fall of Adam, by which fall he was ſubiect both to ſinne and damnation. Rom. 11. 32. *For God hath ſhut vp all in vnbeliefe, that he might haue mercy on all.* 1. Pet. 2. 8.

Theoph. *What may I learne hence?*

Theol. Here we muſt note, that God hath ſo decreed to condemne ſome, as that notwithſtanding, all the fault and guilt of condemnation remaines in the men onely. And further, whom God reiecteth to condemnation, thoſe he hateth.

Theoph. *What is this hatred of God?*

Theol. That whereby hee deteſteth and abhorreth the reprobate when hee is fallen into ſinne, for the ſame ſinne.

Theoph.

Theoph. *Whence comes this hatred which God hath to man?*

Theol. By the fall of Adam.

Theoph. *What is it?*

Theol. Neither an antecedent nor a cause of Gods decree, but onely a consequent and followeth the decree.

Theoph. *Who are they whom ye call Reprobates?*

Theol. Either infants, or men of riper age.

Theop. *How is the execution of Gods decree in reprobate infants?*

Theol. After this manner: as soone as they are borne, for the guilt of originall and naturall sinne, beeing left in Gods secret iudgement vnto themselues, they dying are reiected of God for euer. Roman. 5. 14. *But death raigned from Adam to Moses, euen ouer them also that sinned not after the like manner of the transgression of Adam, which was the figure of him that was to come.* Rom. 9. 11. *For yet the children were borne, and when they had neither done good nor euil, that the purpose of God might remaine according to election not by works, but by him that calleth.*

Theoph. *Whom call you reprobates of riper yeares.*

Theol. They are of two sorts, they that are called (namely, by an vneffectuall cal-

ling)and they are not called.

Theoph. *Are there any degrees of the execution of the decree of reprobation, in those which are called?*

Theol. In the Reprobates which are called, the execution of the decree of reprobation hath three degrees.

Theoph. *Which are they?*

Theol. An acknowledgement of Gods calling, a falling away againe, and condemnation.

Theoph. *What is the acknowledgement of Gods calling?*

Theol. That whereby the Reprobates for a time doe subiect themselues to the calling of God.

Theoph. *How is this calling wrought?*

Theol. By the preaching of the word. Matth. 22.14. *For many are called, but few are chosen.*

Theoph. *Which is the first degree of this calling?*

Theol. An enlightning of their mindes, whereby they are instructed of the holy Ghost to the vnderstanding and knowledge of the word. Heb. 6.4. *For it is impossible that they which were once lightned, &c.* 2. Pet. 2.20. *For if they, after they haue escaped from the filthines of the world, through the knowledge of the Lord,*

Lord, & of the Sauiour Ieſus Christ, are yet tangled againe therein, and ouercome, the latter end is worſe with them then the beginning.

Theoph. *Which is the ſecond degree?*

Theol. A certaine penitency, whereby the Reprobate, I. Doth acknowledge his ſinne. II. Is pricked with the feeling of Gods wrath, for ſinne. III. Is grieued for the puniſhment of ſinne. IV. Doth confeſſe his ſinne. V. Acknowledgeth God to bee iuſt in puniſhing ſinne. VI. Deſireth to bee ſaued. VII. Promiſeth repentance in his miſery or affliction, in theſe words, *I will ſinne no more.* Matth. 27. 3. *Then when Iudas which betrayed him, ſawe that hee was condemned, he repented himſelfe, & brought againe the thirty pieces of ſiluer, to the chiefe Prieſts and Elders.* Hebr. 12. 17. *For ye know how that afterward alſo when he would haue inherited the bleſſing, he was reiected: for he found no place to repentance, though hee ſought the bleſſing with teares.* 1. King. 21. 27. *Now when Ahab heard thoſe words, hee rent his clothes, and put ſackcloth vpon him, and faſted, and lay in ſackcloth, and went ſoftly.* Numb. 23. 10. *Let me dye the death of the righteous, and let my laſt end be like his.* Pſalm. 78. 32. *For all this, they ſinned ſtill, and beleeued not his wondrous workes.* 33. *Therefore their dayes did he*

consume in vanity, and their yeares hastily. 34. *And when he slue them, they sought him, and they returned, and sought God early,* 35. *They remembred that God was their strength, and the most high God their redeemer.*

Theoph. *Which is the third degree of this calling?*

Theol. A temporary faith, whereby the reprobate doth confusedly beleeue the promises of God, made in Christ, I say *confusedly*, because hee beleeueth that some shall bee saued, but he beleeueth not that hee himselfe particularly shall bee saued, because he being content with a generall faith, doth neuer apply the promises of God to himselfe: neither doth he so much as conceiue any purpose, desire, or endeauour to apply the same, or any wrestling or striuing against security or carelesnesse and distrust. Iam. 2. 19. *Thou beleeuest that there is one God, thou doest well: the diuels also beleeue it, and tremble.* Mat. 13. 20. *And he that receiued seed in the stony ground, is he which heareth the word, and incontinently with ioy receiueth it.* 21. *Yet hath he no roote in himselfe, & dureth but a season.* Ioh. 2. 23. *Now when he was at Ierusalem at the Passeouer in the feast, many beleeued in his name when they saw his miracles which he did.* 24. *But Iesus did not commit himselfe vnto them, because he knew them all.*

Theoph.

Theoph. *Which is the fourth degree?*

Theol. A tasting of heauenly gifts: as of Iustification, and of Sanctification, and of the vertues of the world to come.

Theoph. *What may this tasting be?*

Theol. This tasting is verily a sense in the hearts of the reprobates, whereby they doe perceiue and feele the excellencie of Gods benefits, notwithstanding they doe not enioy the same.

Theop. *Feele and not enioy, how may that be?*

Theol. It is one thing to taste of dainties at a banquet, and another thing to feede and to be nourished thereby. Heb. 6. 4. *For it is impossible, that they which were once lightened, and haue tasted of the heauenly gifts, and were made partakers of the holy Ghost, &c.*

Theoph. *Which is the fifth degree of the calling of reprobates?*

Theol. The outward holinesse of life for a time, vnder which is comprehended a zeale in the profession of religion, a reuerence and feare towards Gods ministers, and amendment of life in many things. Mark. 6. 20. *Herod feared Iohn, knowing that he was a iust man and an holy, and reuerenced him, and when he heard him, he did many things, & heard him gladly.* Act. 18. 13. *Then Simon himselfe beleeued also, and was baptized, & continued with*

Philip, and wondered when he ſaw the ſignes and great miracles which were done. Hoſ. 6. 4. *O Ephraim, what ſhall I doe vnto thee? O Iudah, how ſhall I intreat thee? for your goodnes is as a morning cloud, and as the morning dew it goeth away.*

Theoph. *You ſaid before, that in reprobates which are called, the execution of Gods decree had three degrees, you haue ſpoken of the firſt, which is the ſecond?*

Theol. The ſecond degree of the execution of Gods counſell of reprobation, in men of ripe age which are called, is a falling away againe.

Theoph. *How is this wrought?*

Theol. For the moſt part it is effected and wrought after this manner: Firſt, the reprobate is deceiued by ſome ſinne. Secondly, his heart is hardened by the ſame ſinne. Thirdly, his heart being hardened, it becommeth wicked and peruerſe. Fourthly, then followeth his incredulitie and vnbeliefe, whereby he conſenteth not to Gods word, when hee hath heard and knowne it. Fiftly, an Apoſtaſie, or falling away from faith in Chriſt, doth immediately follow this vnbeliefe. Heb. 3. 12, 13. *Take heede, brethren, leſt at any time there be in any of you an euill heart, and vnfaithfull, to depart away from the liuing God,* 1. Tim. 1. 19.

Theoph.

Theop. *Is this apoſtaſie euer one & the ſame?*

Theol. This Apoſtaſie, is ſometimes the ſinne againſt the holy Ghoſt.

Theoph. *In the ſinne againſt the holy Ghoſt, which is the firſt thing to be conſidered?*

Theol. The name.

Theoph. *Why is it called the ſinne againſt the holy Ghoſt?*

Theol. Not becauſe it is done againſt the perſon, or Deitie of the holy Ghoſt (for in this reſpect he that ſinneth againſt the holy Ghoſt, ſinneth in like ſort againſt both the Father, and the Sonne) but it is ſo called, becauſe it is done contrarie to the immediate action, namely, the Illumination of the holy Ghoſt. For albeit this be an action common to the whole Trinitie, yet the Father and the Sonne doe effect the ſame by the holy Ghoſt.

Theoph. *Which is the ſecond thing here to be conſidered?*

Theol. The efficient cauſe of it; which is ſet and obſtinate malice againſt God, and againſt his Chriſt.

Theoph. *Why ſay you it is of ſet and obſtinate malice?*

Theol. To teach all for their comfort, that when a man doth in the time of perſecution, either for feare, or raſhly denie Chriſt, hee doth not commit this ſinne againſt

againſt the holy Ghoſt, as may appeare by the example of *Peter* who denied Chriſt. Matth. 26. 73,74,75. Neither doth he which perſecuteth Chriſt and his Church vpon ignorance fall into this ſinne. *Paul* perſecuted the Church of Chriſt, and yet God had mercie on him, becauſe he did it ignorantly. 1. Tim. 1. 13. Many of the Iewes crucified our Sauiour Chriſt, who afterward, becauſe they committed that grieuous fact vpon ignorance, repenting at *Peters* ſermon, they did obtaine remiſsion of their ſinnes. Act. 3. 17,37.

Theoph. *Which is the third thing here to be conſidered?*

Theol. The Obiect, namely God himſelfe, and the Mediatour Chriſt Ieſus.

Theoph. *And why ſo?*

Theol. Becauſe the malice of this ſinne is directed againſt the very maieſtie of God himſelfe, and againſt Chriſt. Heb. 10. 29. *Of how much ſorer puniſhment ſuppoſe ye ſhall he be worthie, which treadeth vnderfoote the Sonne of God, and counteth the blood of the Teſtament as an vnholy thing, wherewith he was ſanctified, and doth deſpiſe the ſpirit of grace.*

Theoph. *What learne we hence?*

Theol. That therefore this ſinne doth directly reſpect the firſt table of the morall law,

law, and is not ſome particular ſlipping aſide from the obſeruation of thoſe commaundements which are contained in this firſt table, ſuch as are ſome doubtings concerning God, or of the truth of the Scriptures,or of Chriſt,&c. but it is a generall defection and apoſtaſie from God, and that totally.

Theoph. *And now come to the fourth thing here to be conſidered?*

Theol. The fourth is the ſubiect in which it is.

Theoph. *In whom is this ſinne onely to be found?*

Theol. In none at all, but ſuch as haue bin enlightned by the holy Ghoſt, and haue taſted of the good gift of God.Heb.6.5,6.

Theoph. *What is it in ſuch a man.*

Theol. Not a bare cogitation alone, but an externall action, or rather ſuch a blaſphemie againſt God as proceedeth from a malicious, and obſtinate heart. Matth. 12.31.

Theoph. *Which is the fifth thing here to bee obſerued?*

Theol. That the Elect cannot commit this ſinne: and therefore they who feele in themſelues a ſure teſtimony of their election,need neuer to deſpaire.

Theoph.

Theoph. *Is this ſinne in euery reprobate?*

Theol. No: for many of them die before they haue this illumination by Gods ſpirit.

Theoph. *Which is the ſixt thing?*

Theol. This ſinne cannot be forgiuen.

Theoph. *Not forgiuen? why ſo?*

Theol. Not becauſe it is greater then that Chriſts merite can ſatisfie for it, but becauſe after a man hath once committed this ſin, it is impoſsible for him to repent. For the gift of repentance proceedeth from the holy Ghoſt, and the holy Ghoſt remaineth in vs through Chriſt apprehended by faith: now no man doth apprehend Chriſt, that doth maliciouſly deſpiſe and contemne him.

Theoph. *And which is the laſt thing to be conſidered in this ſinne?*

Theol. It is very hard to know when a man committeth this ſinne, becauſe the roote thereof, namely, ſet malice, lurketh inwardly in the heart, and is not ſo eaſily diſcerned.

Theoph. *Out of all this which hath bin ſpoken, how may we define this ſinne?*

Theol. The ſinne againſt the holy Ghoſt is a voluntary, and obſtinate deniall of, and blaſphemy againſt the Sonne of God, or that truth which was before acknowledged concerning

concerning him, and ſo conſequently an vniuerſall defection from God, and his true Church.

Theoph. *Are there any examples of it thus defined?*

Theol. We haue an example of this ſinne partly in the Diuell, who, albeit he knew well ynough that Ieſus was that Chriſt, yet hee neuer ceaſed both wittingly and willingly with all his power, to oppugne the ſacred Maieſty of God, together with the kingdome of Ieſus Chriſt, and, as farreforth as he could, vtterly to ſupplant the ſame, partly in the Phariſies. Matth. 12. 32. Ioh. 3. 2.

Theop. *After this Apoſtacy what followeth?*

Theol. Pollution, which is the very fulneſſe of all iniquity, altogether contrary to ſanctification. Gen. 15. 16. *And in the fourth generation they ſhall come hither againe, for the wickednesſe of the Amorites is not yet full.*

Theoph. *Which is the third degree of the execution of Gods decree in reprobates which are called?*

Theol. Damnation, whereby the reprobates are deliuered vp to eternal puniſhmēt.

Theoph. *Where beginneth the execution of their damnation?*

Theol. In death, and is finiſhed in the laſt iudgement. Luk. 16. 22. *And it was ſo, that the*

the beggar dyed, and was carryed by the Angels into Abrahams bosome, the rich man also dyed and was buried. 23. And beeing in hell torments, he lift vp his eyes and saw Abraham a farre off, and Lazarus in his bosome.

Theoph. *From the execution of Gods decree in reprobates called descend now to them which are not called, how is the execution of the degree of reprobation in Infidels, which are not called?*

Theol. On this manner: First, they haue by nature ignorance and vanity of minde. After that, followeth hardneſſe of heart, whereby they become void of all ſorrow for their ſins. Then commeth a reprobate ſenſe, which is, when the naturall light of reaſon and of the iudgement of good and euill is extinguiſhed. Afterward, when the heart ceaſeth to ſorrow, then ariſeth a committing of ſinne with greedineſſe. Then commeth pollution, which is the fulneſſe of ſinne. Laſtly, a iuſt reward is giuen to all theſe, to wit, fearfull condemnation. Eph. 4. 18. *Hauing their cogitations darkened, and beeing ſtrangers from the life of God through the ignorance that is in them, becauſe of the hardnes of their hearts.* Rom. 1. 28. *For as they regarded not to know God, euen ſo God deliuered them vp to a reprobate minde to doe thoſe things which are not conuenient.*

CHAP.

CHAP. LIV.

Concerning a new deuiſed doctrine of Predeſtination, taught by ſome new, and late Diuines.

Theop. *And doth only the Church of Rome erre in this maine point of Gods Predeſtination?*

Theol. No: For certaine new Diuines of our age, haue of late erected vp a new doctrine of Predeſtination; in which, fearing belike, leaſt they ſhould make God both vniuſt, and vnmerciful, they doe in the diſtribution of the cauſes of ſaluation and damnation, turne them vpſide downe; as may appeare by their diſcription in this table.

Theoph. *What is the ſumme of that doctrine which is ſet downe in this table annexed?*

Theol. Briefly it is this. The firſt thing which they conſider in God, concerning man, is his eternall decree, whereby hee decreed, firſt to create mankind: ſecondly, to giue a law to his creature, with condition both of life and death: thirdly, after the giuing of the law to permit the fall: fourthly, after the fall to redeeme all mankinde in Chriſt: ſo that election in this place is made *vniuerſall*: fiftly, to call mankinde ſo redeemed

med in time; heere comes in *vniuerſall vocation.* But becauſe all would not yeeld vnto this calling, therefore after all this for ſome men they make a predeſtination or ſpeciall Election, whereby God purpoſed with himſelfe, vpon his meere mercie, to beſtow faith vpon ſome of *Adams* poſteritie called, and in like ſort freely, not by faith or workes foreſeene, to iuſtifie and glorifie them: and for other men after that vniuerſall vocation, they bring in their incredulity and contumacie foreknowne: whereby the reſt of *Adams* poſteritie refuſe grace offered in the Goſpel; out of this they draw the decree of Reprobation, whereby God, for their contumacie foreknowne, decreed to condemne them to deſtruction, and in both ſorts of men this commeth to paſſe for the manifeſtation of Gods glorie.

Theoph. *What thinke you of this doctrine? for me thinkes it croſſeth all that before you haue taught?*

Theol. This their doctrine hath ſome foule errours and defects, the which I, according as I ſhall be able, will briefly touch.

Theoph. *Which is the firſt errour?*

Theol. There is a certaine vniuerſall or generall election, whereby God, without any either reſtraint, or exception of perſons, hath

hath decreed to redeeme by Chriſt, and to reconcile vnto himſelfe all mankinde wholly fallen in Adam, yea euery ſingular perſon, as well the Reprobate, as the Elect.

Theoph. *How prooue you this to be an errour?*

Theol. The very name of Election, doth fully confute this: for none can be ſaid to be *elected*, if ſo be that God would haue all men elected in Chriſt. For hee that electeth, or maketh choice, can not be ſaid to take all: neither can he that accepteth of all, be ſaid to make choice onely of ſome.

Theoph. *Why, Election is nothing elſe but dilection, or loue: but this we know, that God loueth all his creatures; therefore hee electeth all his creatures?*

Theol. I. I denie that to elect is to loue, but to ordaine and appoint to loue. Rom. 9. 13. II. God doth loue all his creatures, yet not all equally, but euery one in their place.

Theoph. *Haue you any more to ſay againſt it?*

Theol. Furthermore, this poſition doth flatly repugne the moſt plaine places of holy Scripture. Tit. 2. 14. *Who gaue himſelfe for vs, that he might redeeme vs from all iniquity, and purge vs to be a peculiar people vnto himſelfe.* Ioh. 10. *I giue my life for my ſheepe.*

Theoph. *Are not all men the ſheepe of Chriſt?*

Theol. Iohn addeth, *And my ſheepe heare my voyce, and I know them, and they follow me, and giue vnto them eternall life, neither ſhall they periſh.* Eph. 5.23. Chriſt is *the head of the Church*, and the ſame is the Sauiour of his bodie. verſ. 25. *Chriſt loued the Church, and gaue himſelfe for it.* Redemption and remiſſion of ſinnes, is the inheritance of the Saints, and of ſuch as are made heires of the kingdome of Chriſt. Coloſſ. 1.13.

Theoph. *Goe yet on, if more can be ſaid againſt it?*

Theol. Againe, looke for whom Chriſt is an Aduocate, and to them onely is he a Redeemer: for redemption and interceſſion, which are parts of Chriſts prieſt-hood, the one is as generall and large as the other, and are ſo ſurely vnited and faſtened together, as that one can not be without the other. But Chriſt is onely an Aduocate of the faithfull. Ioh. 17. in that his ſolemne prayer, he firſt prayeth for his owne, namely, his diſciples, elected, not onely to the Apoſtleſhip, but alſo to eternall life: and then, verſe 20. he prayeth likewiſe for them that ſhould beleeue in him by their word. Now againſt theſe, he oppoſeth *the world*, for which hee prayeth not that it may attaine eternall life. And, Rom. 8. *Who ſhall accuſe Gods elect?*

Chriſt

Chriſt ſitteth at the right hand of the Father, and maketh interceſſion for vs. Furthermore, the members of Chriſts Church are called the *Redeemed of the Lord.* Pſal. 87. Therefore this priuiledge is not giuen to all alike.

Theoph. *But ſay they, this vniuerſall reconciliation is not in reſpect of man, but God himſelf, who, both made it for all, and offereth it to all?*

Theol. If Chriſt became once before God a reconciliation for all mens ſinnes, yea and alſo ſatisfied for them all, it muſt needes follow that before God all thoſe ſinnes muſt be quite blotted out of his remembrance. For the actuall blotting out of ſinnes, doth inſeparably depend vpon reconciliation for ſins: and ſatisfaction doth inferre by God, and that neceſſarily, the very reall and generall aboliſhment of the guilt and puniſhment of ſinne.

Theoph. *But (if I forget not) they obiect many things a gainſt you here.*

Theol. Propound them in order and I will anſwer.

Theoph. I. *Chriſt tooke vpon him mans nature: therfore he redeemed mans nature generally.*

Theol. I. It followeth not, except wee would ſay that Chriſt redeemed his owne humanity, which can not be any wayes poſſi-

ble. II. Euery woman doth partake the humane nature of euery man, yet is not euery man each womans husband, but hers alone with whom by the couenant in matrimony, he is made one fleſh: and in like ſort Chriſt did by his incarnation (ſua ἐν σαρκώσει) take alſo vpon him mans nature, and that common to all *Adams* progenie, yet is he the husband of his Church alone, by another more peculiar coniunction, namely, the bond of the ſpirit and of faith. And by it the Church is become fleſh of his fleſh, and bone of his bone. Eph. 5. 20. And therefore ſhee alone may iuſtly claime title to the death of Chriſt and all his merits.

Theoph. II. *Chriſts Redemption is as generall, as* Adams *fall was: and therefore it appertaineth to all* Adams *poſterity.*

Theol. *Adam* was a type of Chriſt, and Chriſt a countertype correſpondent to *Adam*. *Adam* was the roote of all his ſucceſſours, or all that ſhould come of him, from the which firſt *Adam* was ſinne, and death deriued; againe, Chriſt hee is alſo a roote, but of the elect onely, and ſuch as beleeue, to whom, from him, proceede righteouſneſſe, and life eternall. He can not be ſaid to be the roote of all, and euery ſingular man, becauſe that all doe not drinke and receiue this his righ-

righteouſneſſe, and life, neither are they actually by him made righteous. Rom. 12. 17. 19.

Theop. *The benefit of Chriſts death redounded to all.*

Theol. It did, to all that beleeue. For as *Adam* deſtroied all thoſe that were borne of him: ſo Chriſt doth iuſtifie and ſaue all thoſe that are borne anew by him, and none other.

Theoph. *If that* Adams *ſinne deſtroyed all, and Chriſts merite doth not ſaue all: then is* Adams *ſinne more forceable to condemne, then Chriſts mercy is to ſaue.*

Theol. We muſt not eſteeme of the mercie of Chriſt by the number of men which receiue mercy (for ſo indeede I graunt that as *Adams* fall made all vniuſt, ſo the mercy of Chriſt and his redemption ſhould actually iuſtifie all) but wee muſt rather meaſure it by the efficacy and dignity thereof, then by the number on whom it is beſtowed. For it was a more eaſie thing to deſtroy all by ſinne, then by Grace to ſaue but one. Man, beeing but meere man, could deſtroy al: but to ſaue euen one, none could doe it, but ſuch an one, as was both God and man.

Theoph. III. *Many places of Scripture there are which affirme this, that the benefite*

of Christs death doth appertaine vnto all. Rom. 11. *God hath shut vp all vnder sinne, that he might haue mercy vpon all.* 1. Tim. 2. 4. *God would haue all men to be saued.* 2. Pet. 3. 9. *God would not haue any to perish, but all come to repentance?*

Theol. I. You must vnderstand *all that beleeue*, as it is Matth. 11. 28. *All are weary and heauy laden.* Ioh. 3. 6. *All that beleeue.* Gal. 3. 23. *The Scripture hath concluded* all *vnder sinne: that the promise by the faith of Iesus Christ, should be giuen to them which beleeue.* Act. 10. 43. All *which beleeue.* And surely there is as well a generality of them that beleeue, as of the whole world. II. Wee may vnderstand by *(all)* of all sorts some, not euery singular person of all sorts. So Reuel. 5. 9. Christ is said to haue redeemed some *out of euery kinred, and tongue, and people, and nation* And Gal. 3. 28. *There is neither Iew nor Grecian, neither bond nor free, there is neither male nor female, for ye are al one in Christ Iesus.* Mat. 4. Christ is saide to haue healed *euery disease*, that is, euery kinde of disease. And Augustine to this purpose hath a fit rule. All is *often vsed for* many, as Rom. 5. 18, 19. Augustine in his Manuel to Laurent. chap. 103. *It is thus said* (saith August.) *God would haue all to be saued, not because there was no man which*

he

he would haue damned, who therefore would not doe miracles amongſt them, which would as hee ſaith, Laue repented, if he had done miracles, but that by all men we ſhould vnderſtand all ſorts of men howſoeuer diſtinguiſhed, whether kings priuate perſons, &c. And in his booke, de Corrept. & gratia, chap. 14. *It is ſaid,* he would haue all to be ſaued, *ſo as we muſt vnderſtand all ſuch as are predeſtinate, to bee ſaued, becauſe amongſt them there are all ſorts of men, as hee ſaid to the Phariſes. You tythe euery hearbe.* III. Theſe two, to be willing to ſaue man, and that he ſhould come to the ſauing knowledge of the truth, are inſeparably vnited together. 1. Tim. 2.4. But the ſecond we ſee doth not agree to all and euery ſingular perſon: therefore the firſt can not.

Theoph. IV. *In many places of Scripture Chriſt is ſaid to redeeme the world, as* 1. Ioh. 2. 2. *He is a propitiation for the ſinnes of the whole world.*

Theol. This word *world*, ſignifieth, I. the frame of heauen and earth. II. All men both good and badde together. III. The companie of vnbeleeuers, and malignant haters of Chriſt. IV. The Congregation of the Elect, diſperſed ouer the face of the whole earth, and to be gathered out of the ſame. In this fourth ſignification wee muſt

vnderſtand ſuch places as are aboue mentioned. Abraham is called *the heire of the world*, Rom.4.13. that is, of many nations. Gen. 17.45.

Theoph. *V. God will not the death of a ſinner, but rather that he repent, and liue.* Ezech.18.23.

Theol. Auguſtine in his 1. booke to Simplicius, 2. queſt. anſwereth this queſtion. *You muſt*, ſaith he, *diſtinguiſh betwixt man, as he is borne man, and man, as he is a ſinner. For God is not deliqhted with the deſtruction of man, as he is man, but as he is a ſinner: neither will he ſimply the death of any as he is a ſinner, or as it is the ruine and deſtruction of his creature: but in that, by the deteſtation and reuenge of ſinne with eternall death, his glory is exceedingly aduanced.* God therefore will the death of a ſinner, but as it is a puniſhment, that is, as it is a meanes to declare and ſet out his diuine iuſtice: and therefore it is an vntruth for a man to ſay, that God would haue none condemned. For whereas men are once condemned, it muſt be either with Gods will, or without it: if without it, then the will of God muſt needs ſuffer violence, the which to affirme, is great impiety: if with his will, God muſt needes change his ſentence before ſet downe, but we muſt not preſume to ſay ſo.

Theop. *VI. God is the Father of all.* Mal.2.10.

Theol.

Theol. This place is meant of Gods Church, out of which, all men, ſtanding in that corrupt eſtate by Adam, are the children of wrath, and of the diuell. Epheſ. 2. 2. Ioh. 8. 44.

Theoph. VII. If God did elect ſome, and reiect others, he muſt needs be (προσωπολήπτης) a reſpecter of perſons.

Theol. I. One is ſaid then to accept, or haue reſpect of perſons, when as he by ſome circumſtances inherent in the perſon, is mooued to doe this or that: Now, as for God, he did vpon his meere pleaſure elect ſome, and reiect others eternally, not mooued or vrged thereunto by any thing whatſoeuer, out of himſelfe. II He is debter to none, but may by good right doe with his creatures what ſeemeth good vnto him in his owne eyes. III. It is one thing with God to accept of perſons, and another to make choice of men. This if we ſhould not grant, it would follow that God muſt bee deemed blame-worthy, becauſe he made not all his creatures moſt glorious Angels.

Theoph. VIII. *If God decreed to reiect certaine men, then did he hate his creature.*

Theol. God decreed to reiect his creature and workemanſhip, not becauſe he hated it, but becauſe he appointed it to hatred.

And

And it is one thing to hate, and another to appoint to hatred. And indeede God doth not actually hate any thing, but for sinne. That saying of Augustine to Simplicius is fit for this purpose, *When God maketh the wicked whom he doth not iustifie, vessels of wrath, hee doth it not to hate that which he made: for in that he made them vessels, they haue their vse, namely, that by their paine to which they were ordained, the vessels of honour might reape profit. God therefore doth not hate them, in that they are men, or vessels, neither any thing that he made in them by creation, or ordination. For God hateth nothing which he hath made. But in as much as hee made them vessels of destruction, he did it to instruct others. As for their impiety, which he neuer made, that he hateth vtterly. As therefore a iudge hateth theft in a man, but hee doth not hate his punishment that hee is sent to worke in the minds. For the thiefe doth the first, the iudge the latter: so God, whereas of the companie of them which perish, he maketh vessels of perdition, he doth not therefore hate that which he doth, that is the condemnation of those which perish in their due punishment for sinne.*

Theoph. IX. *The reprobates are said in many places of Scripture to bee redeemed by Christ, as* 2. Pet. 2. 1.

Theol. First, we must not vnderstand such places

places meant of all reprobates, but of ſuch as are for a time in the Church. I I. They are ſaid to be redeemed, iuſtified, and ſanctified, both in their owne iudgments, and the Churches alſo, in as much as they make an external profeſsion of the faith. But this is a iudgment of charity, not of certenty.

Theoph. X. *God might be thought cruell, of that hell had ordained the greateſt part of the world to deſtruction.*

Theol. God could well enough haue decreed, that euen all men ſhould vtterly haue beene reiected, and yet hee ſhould haue been neuer a whit eyther cruell or vniuſt. Marke my reaſons. I. Hee adiudged all and euery one of thoſe foule and wicked ſpirits which fell from him, to eternall torments. I I. Hee decreede alſo, as is apparent by the euent, that men ſhould liue by the ſlaughter of beaſts; and yet God is not therefore cruell againſt them: and ſurely God is no more bounden vnto man, then vnto the very bruit beaſts.

Theoph. *But God appointed all to bee ſaued, with this caueat and condition,* If they beleeue.

Theol. This is abſurd to affirme: for, I. by this meanes the decree of God ſhould depend vpon the will of man, when as contrarily Gods decree doth limit and order all inferiour

inferiour cauſes. I I. It quite taketh away the certenty of Gods decree, becauſe a conditionall propoſition, doth ſet downe nothing as beeing, or, it doth not certenly affirme any thing.

Theoph. X I. *If the merit of Chriſt did not extend it ſelfe as farre as the fall of Adam, then is not the head of the ſerpent broken, nor Sathans kingdome aboliſhed by Chriſt?*

Theol. This bruiſing of the ſerpents head, is ſeene in them onely which are at enmity with the ſerpent, namely, in ſuch as truely beleeue. Gen. 3. 15. compared with Romanes 16. 20.

Theoph. *What more haue you to ſay of this point?*

Theol. To conclude, that is not true which they ſay, namely, that this opinion of an vniuerſall & effectuall redemption of euery ſingular man, is a notable remedy to comfort afflicted conſciences. For I appeale to the iudgement of al men, whether there is in this manner of conſolation, any great comfort to the conſcience afflicted.

Chriſt died for all men:
Thou art a man,
Therefore Chriſt died for thee.

Theoph. *Which is the ſecond errour?*

Theol. God did fore-know the fall of Adam,

but

but he did not by his eternall decree fore-ordaine the ſame: and therefore that his fall was without the agent permiſſion of God.

Theoph. *Is not this true?*

Theol. It is falſe. For, I. there is not the leaſt thing in nature, but it commeth to paſſe by the decree, and will of God. Matth. 10.30. Wherefore ſuch as affirme, that God did onely fore-know this, or that, they do either quite ouerturne the prouidence of God, or at the leaſt imagine that it is a very idle prouidence. II. The fact of Herod & Pilate in deliuering Chriſt againſt their own conſciences, to be crucified, may ſeeme to be as heinous, as was Adams fall, and yet they are ſaid to haue done that, which *the hand of the Lord had fore-ordained to be done*, Act. 4.24. Againe the fal of Adam was two manner of waies by Gods actiue, or rather operatiue permiſſion. I. In as much as the fall was an action: for in God alone we liue, wee mooue, and haue our being. II. In as much as that his fall was but a bare triall of his loyalty to God, whereby God would try both the power, and will of his creature.

Theoph. *Which is the third errour?*

Theol. God by reaſon that he did fore-ſee the diſobedience of ſome, or, that they would contemne the Goſpel, did decree their deſtruction, and condemnation.

Theoph.

Theoph. *May we not also be of this opinion?*

Theol. Wee vtterly deny, that the foreseeing of the contempt of Grace in any, was the first and principall cause of the decree of reprobation. My reasons are, I. Paul, Rom. 1. doth deriue the common condemnation of the Gentiles from hence, namely, that they *withheld the truth in vnrighteousnes*, that is, because they did wittingly extinguish that light of nature, by their wicked doings, which they had of the knowledge of God, and would not obey their consciences inwardly checking them for the same. II. If that faith foreseene, be not the cause of the decree of Election, it cannot bee that the want of faith fore-seene, should bee the cause of the decree of reprobation; but rather as faith doth in order of causes follow after election, so must incredulity, reprobation. For there is the like reason or proportion of contraries. III. Many infants depart this life, both being out of the true Church, and before they haue any vse of reason: and againe many there are, which albeit they liue long, yet beeing eyther idiots and fooles, or borne deaf, they cannot come to the true vse of reason: in all which, it is not credible, that there should bee suspected any contempt of the Gospell which they could not learne.

IV.

IV. Eſau was hated of God for none other cauſe, but for that it ſo pleaſed him. Rom. 9. 18. V. If this opinion ſhould be true, then would it follow that men ſhould bee condemned for nothing elſe but incredulitie: the which is not ſo. Ioh. 3. 36. Chriſt ſpeaking of vnbeliefe, ſaith not that for it the wrath of God came vpon man, but *remaineth vpon him*. And why ſhould we daily aske pardon for our ſinnes, if nothing but incredulitie or vnbeliefe condemned vs? nay, although that there were neuer any contempt of the Goſpell, yet that corruption of originall ſinne, were ſufficient enough to condemne men. VI. Alſo that admiration which Paul hath. Rom 9.20. *O man! who art thou which diſputeſt with God?* doth plainely ſhew, that the cauſe of the decree of God in reiecting ſome, is vnſearchable: and that it doth not at all depend vpon any fore-ſeene contumacie toward the grace of God offered in the Goſpell. For if it were otherwiſe, we might eaſily giue a reaſon of Gods decree. Auguſt. epiſt. 105. ſaith very well. *Who* (ſaith he) *created the Reprobates, but God? and why, but becauſe it pleaſeth him? but why pleaſed it him? O man! who art thou that diſputeth with God?*

Theop. *But I thinke that ſome diuines thinke this an hard ſaying?* Theol.

Theol. True it is, ſome thinke ſo, and therefore they goe about to mitigate it in this ſort. *The matter, ſay they, or obiect of predeſtination, is a reaſonable creature, and that not ſimply or abſolutely conſidered, but partly as it fell, partly as of it ſelfe it was ſubiect to fall: & thereupon God preordaining men from euerlaſting, conſidered them, not ſimply as he was to make them men, but as they were ſuch men as might fall into ſinne, and againe redeemed by Chriſt, and after called to the light of the Goſpell. The efficient or firſt motiue cauſe, was not any fore-knowne cauſe either this or that, but the meere will of God. For he diſpoſeth all things not of, and by his fore-knowledge, but rather according to the ſame.*

Theoph. *What thinke you of theſe things?*

Theol. Surely albeit they may ſeeme to bee ſubtile deuiſes, yet are they not altogether true.

Theoph. *Why ſo?*

Theol. For theſe reaſons: I. The potter when he purpoſeth to make ſome veſſell, doth not conſider the clay, and regard in it ſome inherent qualitie, to make ſuch a veſſell, but hee maketh it of ſuch and ſuch a forme, to this or that vſe, euen of his alone free-will and pleaſure. II. Rom. 9. 21. *Hath not the potter power to make of the ſame lumpe one veſſell to honour, and another to diſhonour?* In which

which place wee may not vnderſtand by the name *lumpe*, all mankinde corrupted, and fallen, and ſo to be redeemed in Chriſt: for then Paul would not haue ſaid that God made veſſels of wrath, but rather that he did forſake them after they were made. III. This ſeemeth prepoſterous, that God did firſt fore-know mankinde, created, fallen, and redeemed in Chriſt: and that afterward he ordained them ſo fore-knowne, to life or to death. For the end is the firſt thing in the intention of the agent: neither will a moſt skilfull work-man firſt prepare meanes by which he may be helped to do a thing, before he hath ſet downe in his minde all the ends, both ſuch as are moſt neere, and them that are very farre off. Now wee know this, that mans creation, and his fall in Adam, are but meanes to execute Gods predeſtination, and therefore are ſubordinate vnto it: but the end of Gods decree is the manifeſtation of his glory in ſauing ſome, and condemning others. Therefore we may not once imagine that God did firſt conſult of the meanes whereby hee determined to execute his decree, before he deliberated of the election, and reprobation of man.

Theoph. *Which is the fourth errour?*

Theol. Gods calling to the knowledge of

the Gospell is vniuersall, yea of all men and euery singular person, without exception.
Theop. *Let me heare your resolutiõ in this point?*

Theol. This is a very vnreasonable position. Note my reasons. I. God would not haue all men called, Matth. 20. 16. *Many are called, but few are chosen.* Hee saith not that *all*, but *many* are called. Christ in his disciples first ambassage, charged them that they should not preach to the Gentiles of his comming: and to the Cananitish woman he hath, *It is not lawful to giue that which is holy vnto dogges.* Math. 13. 11. *It is not giuen to euery one to know the mysteries of the kingdome of God.* Rom. 16. 25. *The mysteries of the Gospell* (whether it be meant of Christ, or the calling of the Gentiles) *was kept secret from the beginning of the world.* II. There bee many millions of men, which haue not so much as heard of Christ. Act. 14. 16. *God in times past suffered all the Gentiles to walke in their owne waies.* III. The greatest part of the world hath euer beene out of the Couenant. Eph. 2. 12. *Ye were, I say, at that time without Christ, and were aliants from the common-wealth of Israel, and strangers from the couenants of promise, and had no hope, and were without God in the world: but now ye are no more strangers and forreiners, but citizens with the Saints.*

Theoph.

Theoph. *But they are said to* (ἀπηλλοτριωμένοι) *not simply* alienated, *but* abalienated *from god: now how could they bee alienated, except either they or their predecessours had beene in the couenant?*

Theol. The Gentiles are not said to bee *abalienated* from the couenant, but from the common-wealth of Israel: because that God had then by certaine lawes, rites, and ceremonies vtterly seuered, and distinguished the people of the Iewes from all other nations.

Theoph. *But this generall calling is not to be vnderstood simply of the ministry of the word, but of the wil of God, deliuered presently after the fal in his vnwrittē word, but afterward in his written word: & this al men ought to know, although many, through their owne default, know it not.*

Theol. But the Scriptures were committed to the custody of the Church of God, and euery one was not credited with them. Rom. 3. 2. *Vnto the Iewes were of credit committed the Oracles of God,* 1. Tim. 3. 15. *The Church is the pillar & ground of truth.* Ps. 147. 19. *He shewed his words vnto Iacob, and his statutes & lawes to the house of Israel.* 20. *He hath not delt so with euery nation: therefore they haue not known his lawes.* Psal. 76. 1. *The Lord is famous in Iudea, and in Israel is his Name great.*

Theoph. *The Couenant of Grace was made*

with Adam and Eve, and in them all mankind was receiued both into the Church, and couenant, and alſo called to the knowledge of God.

Theol. I. This reaſon wanteth euen common reaſon and ſenſe, to ſay that God giuing his promiſe in the daies of Adam and Noah, did in them call all mankinde that ſhould come after. II. Adam before his fall, did indeede receiue the grace both for himſelfe, and for others alſo: and in the fall, hee loſt it both for himſelfe, and for al others: but after the fall, hee receiued the promiſe for himſelfe alone, and not for the whole world, otherwiſe the firſt Adam ſhould not only haue bin a liuing creature, but a quickning ſpirit, the which is proper to the ſecond Adam. 1. Cor. 15. 45.

Theoph. *But to conclude, what if we ſhould grant this to be a true doctrine?*

Theol. If wee ſhould grant this doctrine to be true, then muſt we needs allow of theſe abſurdities in diuinity, which follow. I. That God would haue all, and each ſingular man to bee ſaued: and withall hee would haue ſome ordained to hatred, and perdition: or, That in regard of God, all men are elected, and redeemed, but in regard of the euent, many periſh. II. The guilt of *Adams* ſinne muſt not bee imputed to any one of his

his poſterity, becauſe that God, hauing mercy of all generally in Chriſt, did take in to the couenant of reconciliation all mankinde. Now if but the guiltineſſe of Adams fall bee taken away, the puniſhment foorthwith ceaſeth to be a puniſhment, and corruption it ſelfe is by little and little aboliſhed in all men.

CHAP. LV.

Of the ſtate and condition of the Reprobates when they are dead.

Theoph. *You ſaid in the 53. chapter, that the execution of the damnation of Reprobates beginneth in death, and is finiſhed in the laſt iudgement: What is the death of the Reprobates?*

Theol. The death of the Reprobate, is a ſeparation of the body and the ſoule: of the body, that for a time it may lye dead in the earth: of the ſoule, that it may feele the torments of hell, euen vntill the time of the laſt iudgement: at which time the whole man ſhall be caſt into the moſt terrible and fearefull fire of hell. 1. Pet. 3. 19. *By the which hee alſo went, and preached vnto the ſpirits that are in priſon.* Luk. 8. 2. Pet. 2. 4. *For if God ſpared not the Angels that ſinned, but caſt them downe*

into hel, and deliuered them into chaines of darkneſſe to be kept vnto damnation, &c.

Theoph. *How die they many times?*

Theol. The reprobates when they die, doe become without ſenſe and aſtoniſhed, like vnto a ſtone: or elſe they are ouer-whelmed with a terrible horrour of conſcience, and deſpairing of their ſaluation, as it were, with a gulfe of the ſea ouerturning them. 1. Sam. 25.37. *Then in the morning when the wine was gone out of Nabal, his wife told him thoſe words and his heart died within him, and hee was like a ſtone.* 38. *And about ten daies after the Lord ſmote Nabal that he died.* Matth. 27. 5. *And when he had caſt downe the ſiluer pieces in the temple, he departed, and went and hanged himſelfe.*

CHAP. LVI.

Of the condemnation of the Reprobates at the laſt iudgement.

Theoph. *Now teach me how the damnation of Reprobates is finiſhed at the laſt iudgement.*

Theol. In the laſt iudgement, at the ſound of the trumpet, the liuing beeing ſtricken with horrour and feare, ſhall bee changed in a moment, the dead ſhall riſe againe to condemnation: both the liuing and the dead ſhall then

hen haue immortall bodies, but without glorie: and they ſtanding vpon the earth at the left hand of Chriſt the Iudge, ſhall heare the ſentence of condemnation: *Depart from me ye curſed into euerlaſting fire, which is prepared for the diuell and his angels.* Ioh. 5.29. *And they ſhall come forth that haue done good, vnto the reſurrection of life: but they that haue done euill, vnto the reſurrection of condemnation.* Mat. 25.41. 1. Theſſ. 4. 16. *For the Lord himſelfe ſhall deſcend from heauen with a ſhout, and with the voice of the Archangel, & with the trumpet of God, and the dead in Chriſt ſhall riſe firſt.* 17. *Then ſhall we, which liue and remaine, be caught vp with them alſo in the clouds, to meet the Lord in the ayre: & ſo ſhall we be euer with the Lord.*

CHAP. LVII.

Of the eſtate of the Reprobates in hell.

Theoph. *After that the ſentence of condemnation is pronounced, what followeth?*

Theol. Euerlaſting death.

Theoph. *What muſt be the eſtate of the Reprobate in this euerlaſting death?*

Theol. I. The Reprobates are ſeparated from the preſence and glorie of God.

II. They are punished with eternall confusion, and most bitter reproches: because all their secret wickednesses and sinnes are reuealed. 2. Thess. 1. 9. *Which shall be punished with euerlasting perdition, from the presence of the Lord, and from the glorie of his power.* Mat. 5. 8. *Blessed are the pure in heart, for they shal see God.* 1. Ioh 2. 28. *And now little children, abide in him, that when he shall appeare, we may be bolde, and not be ashamed before him at his comming.*

III. They haue fellowship with the diuell and his angels, Matth. 25. 41.

IV. They are wholly in body and soule, tormented with an incredible horrour, and exceeding great anguish, through the sense and feeling of Gods wrath, powred out vpon them for euer. Esa. 66. 24. *And they shall go forth, and looke vpon the carkaises of men, that haue transgressed against me: for their worme shall not die, neither shall their fire be quenched: and they shall be an abhorring vnto all flesh.*

Theop. *What names are giuen to this estate?*

Theol. Hereupon is the punishment of those, that are condemned, called Hell fire, a worme, weeping, and gnashing of teeth, vtter darkenesse, &c. Reuelat. 21. 8. *But the fearefull, and vnbeleeuing and abominable, and murtherers, and whore-mongers, and sorcerers,*

and

and Idolaters, and all lyars, ſhall haue their part in the lake which burneth with fire and brimſtone, which is the ſecond death. Matth. 13. 42. *And ſhall caſt them into a furnace of fire, there ſhall be weeping & gnaſhing of teeth.* Eſa. 66. 24.

Theoph. *It ſeemes to mee that you are now come to the full execution of Gods decree of reprobation, what may by this manifeſtly appeare?*

Theol. The great iuſtice of God in puniſhing ſinne: from whence alſo commeth Gods glorie, which hee propoundeth to himſelfe, as the laſt and chiefeſt end in all theſe things. Therefore let euery Chriſtian propound the ſame ende vnto himſelfe. Rom. 9. 14. *What ſhall we ſay then? is there vnrighteouſneſſe with God? God forbid.* 15. *For he ſaid to Moſes, I will haue mercy on him to whom I will ſhew mercie: and will haue compaſſion, on him on whom I will haue compaſſion.* 16. *So then, it is not in him that willeth, nor in him that runneth, but in God that ſheweth mercie.* 17. *For the Scripture ſaith vnto Pharaoh, For this ſame purpoſe haue I ſtirred thee vp, that I might ſhew my power in thee, and that my name might be declared throughout all the earth.* 1. Cor. 10. 31. *Whether therefore, ye eate or drinke, or whatſoeuer ye doe, doe all to the glory of God.*

CHAP.

CHAP. LVIII.

Of the Application of Predeſtination.

Theoph. *As you haue ſpoken of predeſtination, ſo I pray you teach me how it muſt be applied rightly to the perſons of men, for me thinkes this alſo is neceſſarie.*

Theol. This application hath two parts?

Theoph. *Which is the firſt?*

Theol. The firſt is, the iudgement of particular predeſtination, and the ſecond is the vſe of it.

Theoph. *Giue me ſome rules by meanes of which the iudgement and diſcerning of a mans owne predeſtination is to be performed?*

Theoph. I. The Elect alone, and all they that are elect, not onely may be, but alſo in Gods good time, are ſure of election in Chriſt to eternall life. 1. Cor. 2. 12. 2. Cor. 13. 5.

II. They haue not this knowledge from the firſt cauſes of Election, but rather from the laſt effects thereof: and they are eſpecially two: The teſtimony of Gods ſpirit, and the workes of Sanctification. 2. Peter 1. 10. Rom. 8. 16.

Theoph. *Say ſome doubt of this teſtimonie?*

Theol.

Theol. III. If any doubt of this teſtimony, it will appeare vnto them, whether it come from the Spirit of God, or their owne carnall preſumption: Firſt, by a full perſwaſion which they ſhall haue; for the holy Ghoſt will not barely ſay it, but perſwadeth ſuch, that they are the children of God, the which the fleſh can not in any wiſe doe. Secondly, by the manner of perſwaſion: for the holy Ghoſt draweth not reaſons from the workes, or worthineſſe of man, but from Gods fauour and loue: and this kinde of perſwaſion is farre different from that, which Satan vſeth. Thirdly, by the effects of that teſtimony. For if the perſwaſion ariſe from preſumption, it is a dead perſwaſion: but contrarily, it is moſt liuely and ſtirring, if it come from the holy Ghoſt. For ſuch as are perſwaded that they are elected, and adopted children of God, they will loue God, they will truſt in him, and they will call vpon him with their whole heart.

Theoph. *Say, that this teſtimony bee not ſo powerfull.*

Theol. IV. If the teſtimony of Gods Spirit, be not ſo powerfull in the elect, then may they iudge of their election, by that other effect of the holy Ghoſt: namely, Sanctification: like as we vſe to iudge by heate that

that there is fire, when wee cannot see the flame it selfe.

Theoph. *Which are the principall effects of sanctification?*

Theol. V. And of all the effects of sanctification, these are most notable. I. To feele our wants, and in the bitternes of heart, to bewaile the offence to God in euery sin. II. To striue against the flesh, that is, to resist, and hate the vngodly motions thereof, and with griefe to thinke them burthenous and troublesome. III. To desire earnestly and vehemently the grace of God, and merit of Christ to obtaine eternall life. IV. When it is obtained, to account it a most precious iewell. Phil. 3. 8. V. To loue the minister of Gods word, in that he is a minister, and a Christian, in that hee is a Christian: and for that cause, if neede require, to bee ready to spend our blood with them. Matth. 10. 42. 1. Ioh. 3. 16. VI. To call vpon God earnestly, and with teares. VII. To desire and loue Christs comming, and the day of iudgement, that an end may bee made of the daies of sinne. VIII. To flye all occasions of sinne, and seriously to endeauour to come to newnes of life. IX. To perseuere in these things to the last gaspe of life. Luther hath a good sentence for this purpose, *He that will*

serue

ſerue God, muſt, ſaith he, *beleeue that which can not be ſeene, hope for that which is deferred, and loue God, when he ſheweth himſelfe an enemie, and thus remaineth to the end.*

Theoph. *It may be all theſe effects may be very feeble in the godly, what muſt they then doe.*

Theol. V I. Now, if ſo be all the effects of the ſpirit are very feeble in the godly, they muſt know this, that God trieth them, yet ſo, as they muſt not therewith be diſmaied, becauſe it is moſt ſure, that if they haue faith, but as much as a graine of muſtard ſeede, and be as weake as a young infant is, it is ſufficient to ingraffe them into Chriſt, and therfore they muſt not doubt of their election, becauſe they ſee their faith feeble, and the effects of the holy Ghoſt.

Theoph. *What if a man feele not theſe effects?*

Theol. V I I. Neither muſt he, that as yet hath not felt in his heart any of theſe effects, preſently conclude, that he is a reprobate: but let him rather vſe the word of God, and the ſacraments, that he may haue an inward ſenſe of the power of Chriſt, drawing him vnto him, and an aſſurance of his redemption by Chriſts death and paſsion.

Theoph. *May a man iudge of his owne or others reprobation?*

Theol. V I I I. No man may peremptory

ſet

ſet downe, that himſelfe, or any other is a reprobate. For God doth oftentimes preferre thoſe, which did ſeeme to be moſt of all eſtranged from his fauour, to be in his kingdome aboue thoſe, who in mans iudgement were the children of the kingdome. Hence is it, that Chriſt ſaith: *The Publicanes and harlots goe before you*: and, *many an one is called at the eleuenth houre*, as appeareth by that notable example of the thiefe vpon the croſſe.

Theoph. *Is there any vſe to be made of this doctrine?*

Theol. The vſes, which may bee made of this doctrine of predeſtination, are very many.

Theoph. *What may we learne for our inſtruction?*

Theol. 1. That there is neither any iuſtification by workes, nor any workes of ours, that are meritorious. For election is by the free grace of God: and therefore in like ſort is iuſtification. For, as I ſaid before, the cauſe of the cauſe, is the cauſe of the thing cauſed. And for this reaſon, in the worke of ſaluation, grace doth wholly challenge al to it ſelfe. Rom. chap. 11. verſ. 5. *At this time there is a remnant through the election of grace.* 2. Tim. 1. 9. *Who hath ſaued vs, and called vs with an holy*

holy calling, not according to our workes, but according to his owne purpoſe and grace, which was giuen to vs, through Chriſt Ieſus before the world was. Phil. 1. 29. *Vnto you it is giuen for Chriſt, that not onely ye ſhould beleeue in him, but alſo ſuffer for his ſake.* Rom. 3. 24. *We are iuſtified freely by grace.* Tit. 3. 5. *Not by the workes of righteouſneſſe, which we had done, but according to his mercie he ſaued vs.* Ezech. 36. 27. *I will cauſe you to walke in my ſtatutes.* Rom. 6. 23. *The gift of God is eternall life.*

II. That Aſtrologie, teaching, by the caſting of Natiuities, what men will be, is ridiculous, and impious: becauſe it determineth, that ſuch ſhall be very like in life, and conuerſation, whom God in his predeſtination hath made vnlike. Iaakob and Eſau, borne of the ſame parents, and almoſt in the ſame moment of time, (for Iaakob held Eſau by the heele, as he was borne) were of moſt vnlike diſpoſitions, and had diuers euents. The like may wee ſee in all twinnes, and others, which are borne at the ſame time.

III. That God is moſt Wiſe, Omnipotent, Iuſt, and mercifull. *O the wonderfull riches, both of the wiſedome & knowledge of God! how vnſearchable are his iudgements, and his waies paſt finding out!* Eph. 1. 5. *Who hath predeſtinate vs, to be adopted through Ieſus Chriſt*

vnto himselfe, according to the good pleasure of his will.

Theoph. *What are we, being the seruants of Christ, heere to be admonished of?*

Theol. I. To fight against all doubting and diffidence of our saluation, because neither dependeth vpon workes, nor faith, but vpon Gods decree which is immutable. Matth. 24. 24. Luk. 10. 20. *Reioyce that your names are written in the booke of life.* Rom. 8. 33. *Who shall lay any thing to the charge of Gods chosen? it is God that iustifieth, who shall condemne?* 2. Tim. 2. 19. This teacheth, that the anker of hope must be fixed in the truth, and stabilitie of the immutable good pleasure of God; so that albeit our faith be so tossed, as that it is in danger of shipwracke, neuertheless it must neuer sinke to the bottome, but euen in the middes of danger, take hold vpon repentance, as on a board; and so recouer it selfe.

II. To humble our soules vnder the mighty hand of God: for we are as clay in the hand of the potter. Rom. 9. 21. *They through infidelity are broken off, but thou standest through faith. Be not high minded, but feare.*

III. To giue all glorie to God. 2. Thess. 2. 13. *We ought to giue thankes alway to God for you brethren, beloued of the Lord, because that God*

God hath from the beginning choſen you to ſalvation.

IV. To beare croſſes patiently. Rom. 8. 29. *Thoſe which hee knew before, he hath alſo predeſtinate, to be made like to the image of his Sonne.* This likeneſſe to Chriſt is in bearing afflictions. Phil. 3. 10. *That I may know him, and the vertue of his reſurrection, and the fellowſhip of his afflictions, to be made conformable to his death.*

V. To doe good workes. Eph. 2. 10. *We are his workemanſhip created in Chriſt Ieſus to good workes, which God hath ordained, that we ſhould walke in them.*

Thus much concerning Theologie.

AN EXCELLENT Treatiſe of comforting ſuch, as are troubled about their Predeſtination.

Taken out of the ſecond anſwer of M. Beza, *to D.* Andreas, *in the acte of their Colloquie at Mompelgart, &c.*

VNleſſe (ſaith Doctor Andreas) *regeneration bee alwayes vnited to Baptiſme, and remayneth in ſuch as are baptized, how ſhould the troubled conſciences of thoſe bee eaſed and comforted, who becauſe they feele not in themſelues any good motions of Gods holy Spirit, finde none other refuge, but the Word and Sacraments, eſpecially the Sacrament of Baptiſme? Now this remedy would be of ſmall force, except it bee oppoſed againſt thoſe imaginations, which the diuel caſteth into a troubled heart, yea, except it taught ſuch,*

that God is greater thē our hart, who in baptiſme hath not onely offered vs the adoption of ſons, but hath indeede beſtowed the ſame vpon vs: as it is ſaid by Chriſt, He that beleeueth, and is baptized, ſhall bee ſaued. *And by Paul,* Ye which are baptized, haue put on Chriſt. *Dauid being armed with the like comfort from his circūciſion, feared not to ioyne battell with that great giant Goliah: & if this were not ſo, it muſt needs follow, that Baptiſme were nothing els but an idle ceremony, and alſo the perſons of the Trinity would be thought lyars. Wherefore thoſe afflicted men, when Satan aſſaulteth them, muſt reſiſt him with theſe words: Depart from me Sathan, thou haſt neyther part nor portion in the inheritance of my ſoule, becauſe I am baptized in the Name of the holy Trinity, and ſo am truely made the ſonne of God by adoption.* And are theſe the ſtrong weapons, which ſo many times, and in ſo many words, haue beene obiected againſt me by D. Andreas? and whereby hee hath gotten the victory? But becauſe this his reaſon is ſomewhat intricate, I will explaine it after this ſort. Firſt, for the place of Scripture which hee alleadgeth, namely, that *God is greater then our hearts.* It is ſo far from comforting an afflicted conſcience, that it will rather driue him to deſpaire. Neyther doth. Ioh. 1. epiſt. 3. 20. make mention of it,

to

to eaſe ſuch as are in deſpaire, ſhewing vnto them by that ſentence, the greatnes of Gods mercies; but rather that he might thereby, euen bruiſe in pieces the hearts of proud perſons, when they conſider the greatneſſe of Gods maieſty. And for the other place, when as a man doubteth of his ſaluation, & feeleth no teſtimonies of faith in himſelfe (for ſuch an one we here ſpeake of) what comfort, thinke you, can he haue in theſe words. *Hee that beleeueth, and is baptized, ſhall bee ſaued?* For he would rather reaſon contrarily, thus: I indeede am baptized, yet for all that I beleeue not, and therefore my baptiſme is not auaileable, I muſt needs be condemned. For the ſaying of Auguſtine in his treatiſe vpon Ioh. 6. is very true, who ſpeaking of *Simon Magus*, ſaith, *What good did it to him to be baptized? brag not therefore*, ſaith he, *that thou art baptized, as though that were ſufficient for thee, to inherite the kingdome of heauen.* As for the example of *Paul*, *Gal.* 3. I ſhewed plainly before, how D. Andreas did violently wreſt it to his purpoſe.

Neither are his reaſons, taken from the abſurdity that would follow, of more force then the former, albeit hee maketh them eſpeciall pillars to vnderproppe the truth of his cauſe. For, I pray you, is God of leſſe

truth,becauſe his truth is neglected, and derided of them that contemne it? Is the ceremony of Baptiſme therefore in vaine, becauſe ſome refuſe the grace offered in Baptiſme: others(if wee may beleeue D. Andreas) reiect that grace when they haue receiued it? What? Is not the Goſpell therefore the power of God to ſaluation, becauſe it is to ſuch as beleeue not, the ſauour of death to eternall death? May not the Supper of the Lord,be a pledge of Gods couenant, becauſe ſo many abuſe theſe holy ſignes, or, (as D.Andr.is of opinion)the very body and blood of our Sauiour Chriſt? And,that I may reaſon from that, which is true in the experience of euery child, can the Sun be ſaid to be without light,becauſe they that are blind,and aſleepe, haue no benefit by the light thereof, neyther ſuch as ſhutte their eyes ſo cloſe, that they will not enioy the comfort of the light? But amongſt all, this one is moſt childiſh,that D.Andreas will make this his principall argument, namely, that in vaine did men,thus tempted, flie at all vnto Baptiſme, vnleſſe wee conclude with him, that all ſuch as are baptized, are in baptiſme adopted the ſonnes of God. For firſt, if this were a good conſequent from baptiſme: it were in vaine, for ſuch an afflicted conſcience, to gather vnto himſelfe a teſtimony from the word of

God, and the other Sacrament of the Lords Supper, vnleſſe we make all thoſe to be in like ſort regenerate, and adopted, vnto whom the word of God is preached, and the Lords Supper adminiſtred: either of which, for D. Andreas to affirme, is a bolde vntruth.

But to omit this, what if wee graunt this which D. Andreas requireth concerning baptiſme? may not for all that, any that is ſo tempted, by Satans pollicie, refell this great comforter, by his owne argument? after this ſort: I will grant D. Andreas your queſtion: ſuppoſe I haue bin baptized, and adopted the ſonne of God: yet ſeeing you teach, that the grace of God is not ſo ſure but that I may fall from the ſame, as indeede I feele that I haue grieuouſly fallen, what doe ye now elſe but lift me vp with one hand to heauen, and with the other caſt me downe into hell? What meane you therefore to teach me thoſe things which are ſo far from eaſing me, as that contrarily, they doe more and more lay out vnto me mine abominable and vngratefull heart: See now what ſure conſolation, conſciences, grieuouſly afflicted may reape by this doctrine of their comforter D. Andreas.

Now if any bee deſirous to know what ſpirituall comfort is moſt meete to be miniſtred

nistred vnto consciences so troubled, I will shew them that which is grounded vpon a sure foundation, and which I my selfe haue often found to be true in mine owne experience: the which also I purpose to handle more largely, for the benefit of the Christian reader. First therefore we teach, contrarily to that which D. Andreas doth most falsly obiect against vs, that the eternall decree, or as Paul speaketh, the purpose of God, must not be sought in the bottomlesse counsell of God, but rather in the manifestation of it, namely, in his vocation, by the Word and Sacraments. This I speake of such as are of yeares of discretion, as they must needs be, whom we seeke to comfort in this place.

Now because that externall vocation, is not proper onely to the elect (*for many are called, but few are chosen*) but such a vocation as is effectuall, that is, whereby the vnderstanding is not onely enlightened with the sauing knowledge of God, but in the will also there is created a true, though not a perfect hatred of sinne, from whence ariseth an abhorring of sinne, and loue of that which is good, or rather a desire to will, and doe that which is right; Therefore when we see one thus dangerously tempted, we apply vnto his afflicted conscience, that true Nepenthes,

and

and comfortable and reſtoratiue medicine, which is taken from Gods effectuall vocation, as it were out of an Apothecaries boxe.

If therefore I haue to doe with ſuch an one, who either was neuer called by the preaching of the Goſpel, or if he were called, yet ſeemeth both to himſelfe and others, neuer to haue regarded him that called: and hence concludeth that he is not in the number of them, whom God hath purpoſed to take pitie vpon: I forthwith tell him, that Satan plaieth the Sophiſter, in teaching him thus to conclude: for this his reaſon is as vntrue, as if a man looking at midnight, and ſeeing that the Sunne is not then riſen, ſhould therefore affirme that it would neuer riſe. And this is that which when I obiected to D. Andreas, pag. 482. hee very boldly corrupting my meaning, printed this as mine aſſertion, *Say vnto a man that is afflicted, the Sunne is riſen, although as yet it be not riſen.* But I teach not lies, howſoeuer this deprauation of my words came from D. Andr. Printers, or himſelfe. And whereas D. Andr. excepted, that this conſolation were to no purpoſe, becauſe he that was afflicted might doubt whether this ſun wold euer riſe, or not: I anſwered to him, that which the Printers haue quite left out, and which I will now therefore more fully re-

repeate. I was woont therefore to tell the partie thus troubled, after he had forſaken his falſe and diueliſh poſition: that although an externall vocation were not of force ynough to appeaſe an afflicted conſcience, yet it was of ſufficient force and efficacie againſt the diuell. For I tell him that they which neuer had externall nor internall calling; they (if wee regard an ordinary calling) muſt needs periſh: but whoſoeuer is once called, he hath ſet, as it were, his foote in the firſt entry into the kingdome of heauen: and, vnleſſe it be by his owne default, he ſhall come afterwards into the courts of God, and ſo by degrees into his Maieſties pallace. And for the confirmation of this, I vſe diuers waies. For why, ſay I, doubteſt thou of his good will towards thee, who in mercy hath ſent me a miniſter to call thee vnto him? thou haſt no cauſe, vnleſſe thou alledge the number of thy ſins. If this be all, why, oppoſe the infinite greatnes of Gods mercy againſt thy ſinnes, who hath ſent me to bring thee vnto him. The Lord vouchſafeth to bring thee into the way of the elect, why art thou a ſtumbling block vnto thy ſelfe? and refuſeſt to follow him? If thou feeleſt not as yet inwardly thy ſelfe to be ſtirred forward, pray that thou maiſt be. Know this for a moſt ſure truth, that this deſire in thee is a pledge of Gods

fatherly good will towards thee. He neyther can, nor wil be wanting to this which he hath ſtirred vp in thee. After theſe exhortations, I ſhew him, how ſome are called at the eleauenth houre, how the Gentiles after many, 1000. yeares were called to be Gods people, how the theefe was ſaued vpon the croſſe: theſe and other remedies I vſed, whereof, I neuer remember, that it repented me.

But if I deale with ſuch as haue before obeied the Lords calling, and either by reaſon of ſome grieuous ſinne into which they haue fallen, or becauſe they haue abſented themſelues from the Church of God, or in that they, refuſing publike and priuate admonitions, hauing bin offenſiue to the Church, or which in mine experience, haue befallen many very good and godly perſons, whileſt they ſatisfie not themſelues, they are ſo altogether buſily conuerſant in reprehending and iudging themſelues, that they for a while forget the mercy of God: with theſe, to omit ſuch as for ſome naturall infirmities, are, if they procure not ſpeedy helpe of ſome expert Miniſter, moſt dangerouſly tempted, with theſe, I ſay, I vſe this order.

Firſt, I deſire that they intimate vnto me, that which eſpecially grieueth them, and as I vnderſtand both the thing, and meaſure ther-

of

of by them: I take especiall care of this, that they beeing already ouermuch cast downe, that I then, by the seuere denunciation of the Law, doe not quite ouerturne them: yet so, as that I do not altogether withdraw them either from condemning their former sinnes, or the meditation of Gods iudgement: And so, as much as I can. I temper the words of consolation, as that I nothing cloake Gods anger against them for their sinnes.

After I haue thus prepared them, I then demand, whether they haue been euer in this case, or no? Nay (say they, for the most part) the time was, whē I was in great ioy & peace of conscience I serued the Lord, then was I an happy person, full of faith, full of hope: But now wretch that I am, I haue lost my first loue, and there is nothing vexeth me more, then to remember those times past. But, say I, whether consideration is more grieuous vnto thee, the apprehension of Gods iudgements, or the dislike of thy selfe, that thou shouldest offend so gracious and so louing a father? Both, say they, but especially the latter. Therefore (say I) sinne also displeaseth thee in that it is sinne, namely, because it is euill, and God who is goodnesse it selfe, is offended with it? It is euen as you told vs, say they, and I am not ashamed that so vile & wicked a wretch as my selfe, should

come before ſo gracious and mercifull a Father. Then I tell them, that no man is offended, but rather is glad when hee can iniurie one whom he hateth: this they graunt, and withall ſay, God forbid, that albeit the Lord hate me, I in like ſort ſhould hate him, vnto whom, if it were poſsible, I would bee reconciled againe. Then I adde this: Bee of good comfort, my deare brother, you are in good caſe. For who can loue God, eſpecially when hee is wounded by him? who can bewaile the loſſe of his friendſhippe? who can deſire to come againe into his fauour, but hee, whom God ſtill loueth, although for a time hee bee angry with him? except peraduenture you haue not learned thus much, that the knowledge of our ſaluation commeth not from fleſh and blood, but from God himſelfe, who firſt vouchſafeth to inſtruct vs, and from Chriſt Ieſus, manifeſting the Father vnto vs: And that it is Gods bleſsing, that wee doe loue God, who loued vs firſt when wee were his enemies. You haue therefore, my good brother, iuſt cauſe, why you ſhould bee greatly diſpleaſed with many things paſt, but there is no cauſe why you ſhould deſpaire. Briefly, you haue inwardly, and, as it were, dwelling with you; euident teſtimonies of your future reconciliation with God: eſpecially if you ceaſe not to pray vnto him

earneſtly, who hath laid *the foundatiõ of repentance in you, to wit, a diſlike of ſin, and a deſire to be reconciled vnto him.* The ſheepe which wandered out of the folde ceaſed not to bee a ſheepe, albeit it went aſtray for a time: you now are that ſheepe, to whom that faithfull ſhepheard of all thoſe ſheepe, which the Father hath committed to him, leauing thoſe ninety and nine, doth not ſo much by my miniſtery, declare that he ſeeketh you, as hauing already ſought you, though you, not ſeeking him, hath indeede found you. *Knocke* ſaith he, *& it ſhall be opened vnto you.* And haue you now forgotten thoſe promiſes, which were ſo often made to them that repent? and alſo which they had experience of, who in the ſight of the world were in a deſperate caſe. But I, ſaith he, againe feele no motions of the Comforter, I haue now no ſenſe of faith, or hope: but I feele all the contrary. Nay, ſay I, you deceiue your ſelfe, as I told you before. For it is the comforter alone, which teacheth you to hate ſin, not ſo much for the puniſhment, as becauſe it is euill and diſliketh God, albeit hee ſhew not himſelfe ſo fully at the firſt: becauſe you had ſo many waies grieuouſly offended him, as that hee ſeemeth for a while quite to forſake you. And, that you haue not quite loſt him, but that hee is yet in ſome ſecret corner of your ſoule, frõ whence

at your inſtant prayers he will ſhew himſelfe vnto you, this will plainly declare vnto you, which I now admoniſh you of the ſecond time. But let vs grant as much as you ſay, yet, ſure it is that your faith was not dead: but onely poſſeſſed with a ſpiritual lethargy. You liued in the wombe of your mother, & there were ignorant of your life. A drunken man, although he loſe for a time the vſe of reaſon, and alſo of his limmes, yet hee neuer loſeth reaſon it ſelfe. You would thinke that in winter the trees were dead, but they ſpring again in the ſommer ſeaſon. At night the Sunne ſetteth, but in the next morning it riſeth againe. And how often ſee we by experience, that he which at one time tooke the foyle in a combate, at another did winne the prize? And know this, that in the ſpirituall combate of the fleſh with the ſpirit, the like we may ſee in many, partly by reaſon of the weakeneſſe of our nature, partly through ſloth to reſiſt, and partly for default to beware. To theſe hee replyeth, for ſuch temptations are very hardly remoeued, I would to God, ſaith he, I could perſwade my ſelfe that theſe promiſes belonged to me. For my preſent eſtate conſtraineth mee to doubt, whether I am the childe of God, or not.

Laus Chriſto neſcia finis.